NATIONAL COUNCIL

OUTLOOK

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FEBRUARY 1956

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NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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COUNCIL OBJECTIVES

To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Friederike Kreig waves gaily upon arrival in the United States.

The youngest daughter of Paul Frederick and Marga Kreig, she escaped with her family from East Germany in 1953. They were living in a refugee camp in Hamburg when Mr. Harper Sibley, chairman of Church World Service, met them. Mr. Sibley is sponsoring their immigration through the Protestant Episcopal Church and CWS. Mr. Kreig, who is a dairy expert, will work on the Sibley farm near Rochester, N. Y.

Vol. VI. No. 2, February 1956

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
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Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Home Missions in Mid-Century America

By FLETCHER COATES

Dr. Willard M. Wickizer, Indianapolis, (left) discusses some points in his address on "The Great Commission" with Miss Edith E. Lowry and Dr. I. George Nace, co-executive secretaries of the National Council's Division of Home Missions. He is executive secretary for church development and evangelism of the Disciples of Christ.

NO LESS than the full range of all that is happening in the lives of Americans in this turbulent, rapidly-changing society of ours in mid-century was on the minds of 250 home missions leaders attending the annual assembly of the National Council's Division of Home Missions, held December 11-14, at Buck Hill Falls, Pa.

The spiritual and physical welfare of Americans, toiling on Madison Avenue or in potato patches, dwelling in penthouses, inner-city slums, park-like suburban estates, crop-pickers' shacks, or shanties on Indian reservations, came up for discussion, debate and review.

But out of it all — for no mind or group of minds can tackle the whole complex of factors that affect the lives of people today — emerged a few major questions. Among them were the following:

1. How can the churches lead in reconciling the races?

2. What can the churches do to revitalize their ministry in the cities?

Unanimous expression was given to concern for reconciliation between the races in church and society. A resolution adopted by the assembly in its closing hours declared that recent Supreme Court decisions outlawing segregation "express in legal form the ethical principles which . . . church bodies have set forth as demanded by the Gospel over a period of years."

Acknowledging the churches' own "sins of omission and commission" in racial integration, the assembly statement went on to deplore "official and unofficial efforts and movements to circumvent the clear intent of these decisions of the highest court."

The sharpest challenge on the racial issue, however, was laid down by Dr. Harold E. Fey. editor of the *Christian Century,* who called on the full force of organized Protestantism to stop what he termed the march toward "naziism" of the anti-desegregation white citizens' councils in the South.

"Both church and government must recognize," he said, "that the white citizens' councils are an organized and coordinated force whose objective is to defy the law and to rule in place of the law."

He cited more than 300 such groups with 65,000 active members in Mississippi as working "with the full collusion of senators and other officials" to punish people "for registering to vote, for petitioning for redress of grievances and for integration of schools."

By intimidation and violence, he continued, the white supremacy groups "are moving in the direction taken by naziism in Germany."

Dr. Fey told the home missions leaders that there are three things the churches together can do about the "racial crisis":

1. Act to support Southern preachers and their families who are victims of supremacy group pressures;

2. Send "missions of understanding and reconciliation" to Southern states;

3. Enlist the help of women's organizations — "the most potent untamed force left in the churches."

Other major speakers who stressed the racial issue were:

Dr. Eugene Carson Blake, president of the National Council of Churches, who, in discussing the churches' "competition for the mind and heart of America," said, "In one section of our nation there is rising once more a self-conscious Fascism based chiefly on racism, which is perhaps the sharpest ideological challenge to us today since it uses the same Scriptures, by distortion, to support almost an opposite ideology from our own."

Dr. Willard M. Wickizer, executive secretary for church development and evangelism of the Disciples of Christ, who warned that both Negroes and whites must "keep working" at integration in the churches. "It must not be said of the church that it is the last bulwark of segregation."

Dr. Dan W. Dodson, of New York University's School of Education, who told an assembly panel meeting that "the churches are rapidly becoming havens for bigotry. It would be better," he suggested, "if they had only half of their present members, provided these were truly committed members who could become a real power in the community."

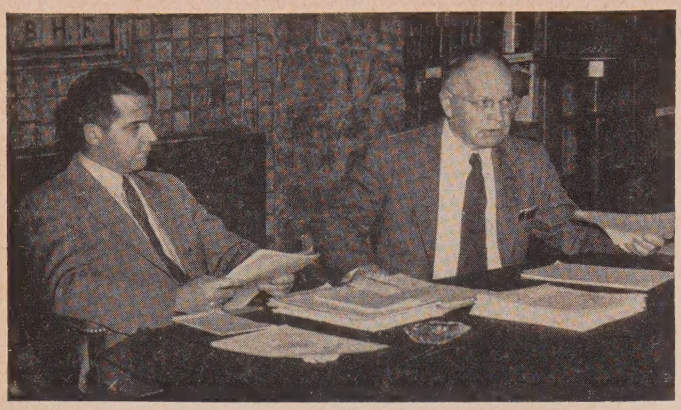
Another panelist, Dr. Galen R. Weaver, of the Race Relations Department of the Congregational Christian Board of Home Missions, asserted that Protestants appear to be increasingly identified as "middle-class white suburbanites."

In their report to the assembly, Miss Edith E. Lowry and Dr. I. George Nace, co-executive secretaries of the Division, said: "more and more interracial housing (indicates) that the community is outpacing the churches" in the movement toward racial integration. "Parish practices are improving notably in many places, but urban leaders are still finding education in principles of integration a 'must' for many city churches," they said. "When congregations generally become willing to accept qualified Negro or Chinese or Spanish or Japanese pastors on the same basis as Caucasian candidates for churches, then integration will be advanced a long way," they added.

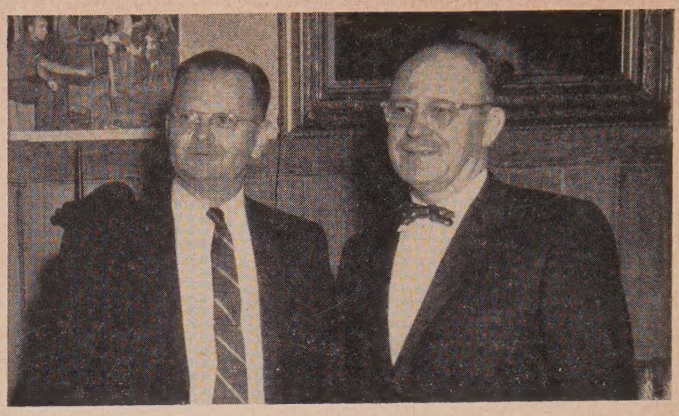
In their report the division executives focused on Protestantism's apparent abandonment of the big cities in favor of prospering suburbs.

Protestant churches have been disappearing from the "blighted" central areas of the nation's cities at an "alarming rate," they said, leaving behind millions of people without spiritual care.

"It is especially disconcerting that there seems to be practically no sense in Protestant circles that these condi-



TOWN AND COUNTRY CHURCH LEADERS—Dr. Richard O. Comfort (left) New York, executive director of the Council's Department of the Town and Country Church, and Dr. Henry S. Randolph, New York, secretary for town and country church, Board of National Missions, Presbyterian Church in the U.S.A.



DISCUSSING INDIANS AND THEIR PROBLEMS—Rev. E. Russell Carter (left), Lawrence, Kan., field representative for Indian work of the Council's Division of Home Missions, talks with Dr. Harold E. Fey, Chicago, editor of the *Christian Century*. Both toured Indian reservations in the West recently.

tions represent crisis. . . . With eyes focused on rapidly expanding suburban membership, Protestant leadership often seems content or even relieved as, one by one, its inner-city outposts disappear," they declared.

And the problem is compounded by the fact that today most newcomers to big cities are from largely Protestant rural areas, whereas formerly they came as immigrants from predominantly Roman Catholic countries in Europe, they indicated.

Rev. Joseph W. Merchant, director of the Division's Department of the Urban Church, called on the churches to insure that the city does not become a forgotten area. They must get in on the ground floor of urban planning, he said, if they are not to be disregarded completely. They must join in community project planning from the very beginning.

In his closing-day address, which ranged over the whole home missions field, Dr. Fey noted signs that the flight of Protestant churches from the inner city may be coming to a halt. "More and more such churches are refusing to flee further," he said, "and are digging in and facing the duty of Christian people with reference to housing, to integration, to civic responsibility."

A picture of a new kind of urban minister especially prepared and trained to cope with urban social problems was given a broad outline in the Division secretaries' report. There is a crying need, they said, for "finding and training men who will bring up families in the depressed areas of our cities, share in the life of their people, and know how to win lives from the disorganization of situations the average Protestant cannot really understand."

Among other accomplishments, these rugged new pastors should know how to practice jiujitsu, the report said. They should be ready to practice evangelism in bars. They should know police court procedures "and a host of other matters not now taught in the seminaries."

Dr. Wickizer, in a major speech on the assembly's second day, told the home missions leaders that, if Protestantism is going to keep pace with America's growth, it faces the "herculean" task of erecting 105,000 new churches, at a cost of nearly eight billion dollars, by the year 1975. Moreover, he said, more and bigger seminaries will have to train four times as many ministers as today to serve the new churches.

He declared it equally important that "new zeal" be shown in evangelism and Christian education to keep the new churches filled. Zeal, he added, appears to be lacking in the preaching style of today's young ministers.

"It worries me that so many of our younger ministers feel they must preach in a quiet and solemn voice with never a gesture, never a smile, never a change in cadence," he said. "It would be a relief if they would hit the pulpit just once . . . or if somewhere along the line they (indicated) they cared what people thought and did about the matter under discussion."

Among challenges facing America's churches today Dr. Wickizer listed:

1) *Mobility of population* — swamping some churches overnight with new members and emptying others, as Americans shift from place to place.

2) *The increasing number of aged* — necessitating new church programs to minister to them.

3) *The great increase in America's force of working women* — from two to nearly eight million in the last half-

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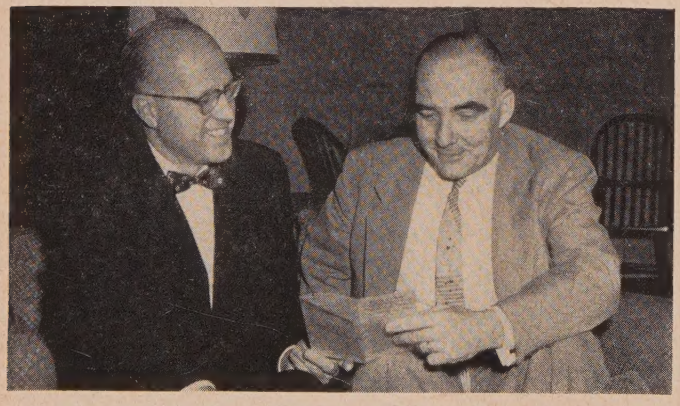


URBAN CHURCH LEADERS CONFER—Rev. Meryl Ruoss (left), executive head of the urban church program of the Protestant Council of the City of New York, and Rev. Joseph W. Merchant, executive director, Department of the Urban Church of the National Council of Churches, at the Home Missions Assembly.

"ANALYZERS" SIFT STUDY REPORTS—(left to right): The chairman, Dr. H. Conrad Hoyer, Chicago, National Lutheran Council's Division of American Missions; Mrs. J. N. Rodeheaver, Winona Lake, Ind., Woman's Division of the Methodist Board of Missions; and Dr. Theron Chastain, New York, Baptist.

"They Got It Said"

An Eye-Witness Account of the "Parsons' Revolt" in the Virginia School Referendum

By JOHN H. MARION

SOME years ago, at a banquet in Cincinnati honoring several former presidents of the Federal Council of Churches, the late Bishop Francis J. McConnell made a remark that has stuck with me ever since. It had to do with the role of Christian leaders in confronting people with unpopular truth. Too often, said the rugged old Bishop who bore the scars of playing that role himself, the forces arrayed against the truth are so many and so strong that the prophet who would speak the truth is daunted into silence. Like Elijah surrounded by the servants of Baal, he feels so helpless that he is tempted to say, "What's the use!"

But this, said the Bishop, his warrior's eyes a-twinkle, is never the right response. Not for the prophets of God, anyway. How the truth may get along, and whether men scorn or accept it, is not the question. "In many a social battle," he declared, "the truth will fail to carry the day. It may not win the day for generations. But, always, *the important thing is to get it said.*"

Those being his sentiments, the Bishop I'm sure would have liked — and liked enormously — some distinctly prophetic events that took place recently in Virginia. For there, in a quietly bold defense of human dignity and Christian principle, scores and hundreds of Christian leaders dared to stand up and "get it said."

The occasion was a brief but stormy campaign preceding a statewide referendum on January 9. At issue was a plan devised by the state's political leaders to block or hamper the process of desegregation in the public schools. On the surface, the question before the people looked disarmingly simple: Shall the state constitution be amended to allow private tuition grants — grants out of public funds — to parents who refuse to send their children to an integrated school? To a host of people the idea seemed plausible and fair. But deeper down, as many churchmen saw it, lay another and sharper question that no Christian citizen had a right to evade. It was this: Shall the people give their support to a course of action which in effect defies the law of the land, endangers our public schools, and openly flouts the idea of a single-standard, first-class citizenship for all Americans?

To that question, it must be said, not all the clergy of Virginia got up and

openly said No, but a whopping and tough-minded majority did. Last fall a former assistant Attorney-General of the state, in a public debate on school integration, had declared: "It's not a question morally of what is good or bad, right or wrong. . . ." But the preachers, in polite but loud dissent, disagreed.

With a unanimity and vigor that amazed the politicians, made stand-pat editors fume, and provoked many of their members to wrath, they wrote a record of protest and religious loyalty that deserves the attention of the churches of the nation. Although the deeper truth they served went down beneath the ballots, yet with tongue and pen from sea to mountain they manfully fought for it. The big thing, as the Bishop might say, they did and did nobly — *they got it said.*

Not all of them said it in the same way, but, by and large, there was no way open to them through which they failed to say it. Three days before the referendum, the Norfolk *Virginian-Pilot,* that city's morning paper, carried a front-page story topped by the bold headline: "CHURCH CRITICISM OF AMENDMENT HITS NEW HIGH" — a story that told mainly of resolutions adopted the day before by ministers' groups across the state. But while the group resolution appeared to be the favorite device of the great majority, it was by no means the only mode of expression to which many resorted.

Convinced that moral issues do not cease to be moral when they become political, some — like the Jewish rabbis of Richmond — plainly spoke their views in warnings from the pulpit. Others wrote letters to the newspapers that left no doubt as to how they planned to vote. And a good many more, it is safe to say, took up the issue in private conversation or, in firmness and good spirit, went to the mat about it with their official boards.

What they said in certain public statements was both thrilling and notable for the reason that nothing like it had ever been said before in Southern history — not, at least, with such open and unabashed insistence and determination. In a moment I want to quote from one or two of their resolutions. But to get the full significance of what these preachers said, it is necessary that one appraise their words against the background of opposition before which they bravely spoke their minds.

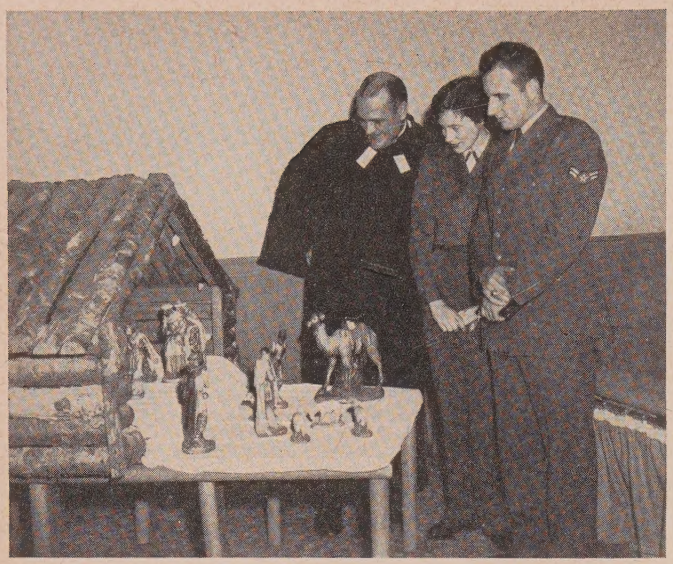
To picture them as modern John-the-Baptists, or as lonely voices crying in a wilderness of fear, prejudice, bigotry and illogic — this in some degree would be correct, but not precisely so. There was plenty of fear and unreason to contend with during the campaign, of course; but, bad as all that was, perhaps the toughest adversary in the preachers' path was another kind of dragon. It was the political pressure generated and put to work by what many consider one of the most powerful political organizations in the nation, the so-called "Byrd machine."

For years this smooth and well-heeled oligarchy has boasted of its honesty and clean hands, and there are facts, no doubt, to back the boast. But its political purity did not deter the machine — in spots at least — from a type of campaign that many viewed as ruthless at best and, at worst, so rough that it went far beyond the pale of decency. The state commander of the American Legion, for example, attacked a citizens' group whose leaders opposed the amendment. Teachers and school officials found themselves on the receiving end of letters from their superiors which plainly hinted they should vote and work for the organization's plan since they ought to know where their toast and eggs were coming from.

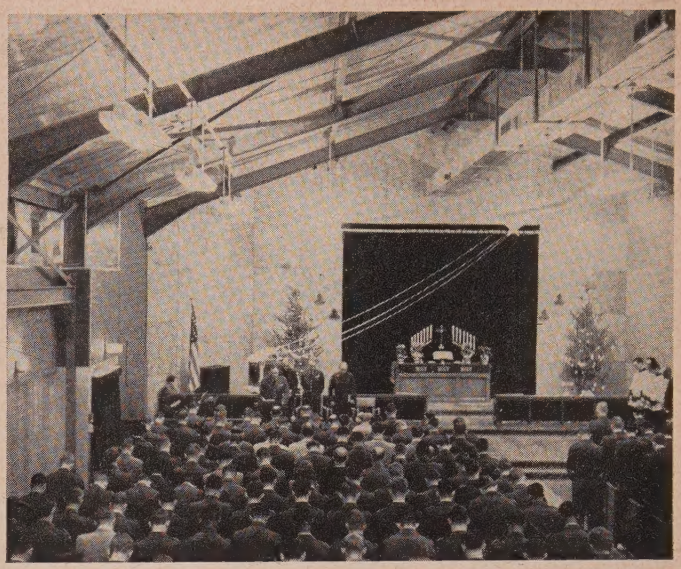
All this brought about what somebody called a "discipline of desperation," and

(*Continued on page* 14)

Rev. John H. Marion is executive director of the Virginia Council on Human Relations, with headquarters in Richmond. He was formerly executive secretary of the Department of Christian Social Relations of the Presbyterian Church, U. S., and pastor of the Presbyterian Church in Bon Air, Va.



Harmon AF Base—Admires manger scene with Airman 1st class Leota Ritler, Cherokee, Ia., and Airman 2nd class Frederick Gayer.



Thule Air Base—Brings Christmas message to 500 men in the chapel at this farthest north U. S. air base in Greenland.

Christmas Mission in the Arctic

Harmon AF Base — (above) briefing by Northeast commander; (below) a bit of fun.

A story in pictures of Dr. Eugene Carson Blake's 12-day visit to the men in the Armed Forces in Canada and Greenland at Christmastime. The Council's president was the "spiritual ambassador" of the churches to their members in uniform in the Northeast Command. The pictures were taken by U. S. Air Force photographers Neil Beers and others.

The full story will be found on p. 8.

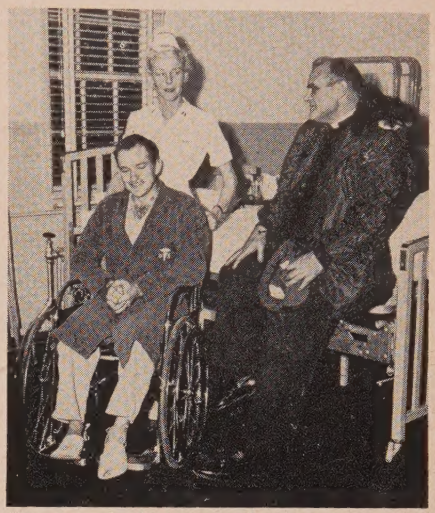
(Above) Singing carols in Newfoundland; (below) Christmas dinner at Thule.

rmon AF Base—Chats with 1st Lt. Jack McLemore, jet pilot.

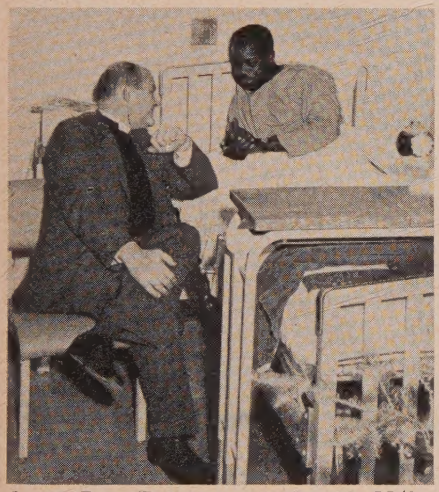
Thule Air Base—Being briefed by base commander Col. Louis W. Rohr.

Pepperrell — Greeting the Northeast commander, General Glenn O. Barcus.

Harmon—Visiting with Airman 1st class John D. Moore as he services a "chopper."



Narsarssuak—Bringing Christmas greetings to long-time patient, David Wegner.



Goose Bay—Enjoying a visit with M/Sgt. Thomas Middleton, San Antonio.

Goose Bay—Trying out Eskimo's favorite means of transportation.

Harmon Base — Admiring handicraft of serviceman's son, Lewis V. Tabor, Jr.

perrell Base Hospital — Chats with Airman J. H. Fullington, Meredith, N. Y., who has seen nearly three years' service.

Narsarssuak Air Base, Greenland—Visits motor pool of trucks and tractors and talks with William R. Shelby of Lakeland, Ga.

A Christmas Mission in the Arctic

By DONALD C. BOLLES*

DR. EUGENE CARSON BLAKE spent the Christmas season far from home. The president of the National Council of Churches was in the Arctic visiting with fellow-Americans who could not be home for the holidays. They were at their posts in Newfoundland, Labrador and Greenland, guarding the northern approaches to the United States against surprise attack. They are men of the Air Force and the Army and are part of the Northeast Command that stretches two thousand miles across some of the most rugged country in the world, with weather that challenges men to survive the rigors of Arctic winters.

The Presbyterian minister went on a 6,000-mile trip as the spiritual ambassador of the Council's 30 denominations and 144,000 local churches. He was a reminder to the men and the chaplains who minister to their spiritual needs that they were not forgotten by the folks at home at a time when all want most to be at home. He was commissioned by the churches to carry Christmas greetings, and this he did, as he talked to men in groups and shook hands with hundreds, in their barracks or at mess, and for those less fortunate in the hospitals he brought a word of cheer.

The true meaning of Christmas was not forgotten in these military communities and at each base Dr. Blake was able to share in their Christmas services arranged by the Protestant chaplains. To large congregations in attractive chapels from the headquarters of the Northeast Command at Pepperrell, Newfoundland, to Thule, Greenland, 800 miles from the North Pole, where he spent Christmas, the former minister of the Pasadena Presbyterian Church preached as though he were back in Pasadena or home in Philadelphia, relating the significance of the Christmas story. And as he said upon his return home, he found the message of the Gospel is welcomed just as warmly in the Arctic as back in the United States.

On the first Sunday at Pepperrell he preached at two services at the Air Base, and in the evening occupied the pulpit of the United Church in nearby St. John's. At Thule he preached twice on Christmas Eve at outlying concentrations, once in a chapel, once in a converted mess hall. At the United Protestant service on the base Christmas morning, when he participated with three chaplains in a service complete with vested choir, all of the 400 seats were taken, and more than 100 stood throughout the hour-long service.

The president of the National Council is a world traveler and long accustomed to rigorous schedules. On his trip the previous Christmas to the armed forces in Japan and Korea he found that military schedules give little time for rest. In the Northeast Command he was on the go constantly during the eleven days, but his rugged physique which was tested in his college days as a varsity football player at Princeton, stood up well.

Honored at Takeoff

He started his Christmas mission from McGuire Field in New Jersey, where he arrived December 15, and returned there on December 27. At McGuire he was officially greeted by General Emery Wetzel and Chaplain (Maj. Gen.) Charles I. Carpenter, chief of Air Force chaplains, who flew from Washington especially for the occasion.

In a regular Military Air Transport plane Dr. Blake took off the next morning for Pepperrell. It was dark and bitter cold as he was escorted to the plane by the commanding officers and chaplains, to the accompaniment of full honors as a distinguished visitor. The color guard, an honor flight and the band were lined up at the field. He was accompanied on the flight by Chaplain (Col.) James R. Davidson, Jr., of the Chief of Chaplains' Office, as the personal representative of Secretary Donald Quarles of the Air Force. Chaplain (Col.) John P. Fellows, a Methodist minister from Saugerties, N. Y., and supervising chaplain of the command, also gave up Christmas at home to travel with the Blake party.

At Pepperrell and the bases Dr. Blake subsequently visited, the military schedule followed a pattern that included meeting the commanding officer and staff, a briefing that provided an insight into the purpose and operation of each base, a tour of inspection of the principal facilities, and a dinner.

The commanding general of the Northeast Command stationed at Pepperrell is Lieut. Gen. Glenn O. Barcus, a veteran commander of the World War and the Korean "police action" who never has lost his love of flying. As the party took off from Pepperrell to make the round of the bases they were aboard the specially furnished C54 of the commanding general and he was at the controls. He acted as host to Dr. Blake on the entire trip until the church leader changed to a MATS plane at Ernest Harmon Base for the flight back to McGuire. General Barcus, a Methodist from Genoa, Ill., was in the pilot's seat always at the takeoffs and landings and throughout the trip there was only one deviation from the time schedule.

The early portion of the trip took them to Ernest Harmon Air Base at Stephenville, Newfoundland; thence to Goose Bay, Labrador. The first Greenland port of call, where they landed on the shortest day of the year to find no snow on the ground and the temperature at 28 above during this unusually mild December, was Narsarssuak. Here Dr. Blake preached to 200 airmen and then joined with the base chaplain in a United Lutheran communion service.

A 7-foot cross in blue lights had been erected by the men on the side of a mountain towering back of the white-steepled chapel, a creche had been placed at the door and one near the altar, and Christmas carols heralded the season from a loud-speaker on the roof.

Crossing Arctic Circle

Four hundred aerial miles from Narsarssuak lay Sondrestrom Air Base, nestling in a valley at the head of a 90-mile fjord. Here, as he left the plane, which had crossed the Arctic Circle a short time before, the National Council's president was presented with a membership card of the Order of the Midnight Wanderers. Here, too, he found continued mild weather of five degrees above, with no snowstorms raging.

On the last lap of the northward flight, General Barcus arranged for his guests what was probably the first airborne Christmas party in the Arctic.

Thule Air Base is built on the bed of an ancient glacier in the shadow of flat-topped Mt. Dundas, only a few miles from the permanent icecap which fills the interior of the world's largest island as though it were vanilla ice cream mounded in a saucer. In this land that lies in the blackness of night five months of the long winter, the U. S. government has spent $250,000,000 on the costliest base ever built. Here the fighter planes are on a ceaseless vigil. When the Red alert sounds, airmen crouch in front of their B36 hangars, carbine in hand, ready to defend this key point.

(*Continued on page* 27)

*Mr. Bolles, editor of the OUTLOOK, accompanied Dr. Blake on the trip.

TOWARD MUTUAL UNDERSTANDING

The National Council of Churches arranges a two-way visit of American and Russian churchmen for 1956 to exchange views respecting life and work of the churches in the two countries.

A DEPUTATION of eight U. S. Protestant leaders will make a ten-day visit to Russia in March, for conversations with Christian leaders in the Soviet Union.

The deputation was selected by the National Council of Churches and will travel to Russia under National Council sponsorship.

It will be the first part of a two-way visit that will bring Russian churchmen to the United States next June to be guests of the National Council of Churches for a stay of about ten days.

The two-way visit will afford an opportunity for extended conversations, the first ever undertaken by a broadly representative group of churchmen in this country with those in Russia. As churchmen, they will exchange views respecting the life and work of the churches in the two countries, including the efforts of the churches directed toward the achieving of a just and durable peace.

The public announcement that a two-way visit had been arranged in negotiations begun last June was made by Dr. Eugene Carson Blake, president of the National Council, at the opening session of the two-day quarterly meeting of the General Board, February 1.

"Be assured," Dr. Blake told members of the General Board, "that the delegates will represent vigorously our convictions on the moral issues underlying tensions prevailing in the world today."

The deputation announced by President Blake includes six clergymen and two laymen. The eight Protestants include members of the Baptist, Methodist, Presbyterian, Lutheran, Congregational and Episcopal Churches.

The deputation comprises:

Rev. Dr. Eugene Carson Blake, President of the National Council of the Churches of Christ in the U.S.A.; Stated Clerk of the Presbyterian Church in the U.S.A.

Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and past President of the National Council of Churches.

Rev. Dr. Franklin Clark Fry, President of the United Lutheran Church in America; Vice-Chairman and presiding officer of the Policy and Strategy Committee of the National Council.

Mr. Charles C. Parlin, Methodist lay member of the General Board of the National Council of Churches.

Rev. Dr. Herbert Gezork, President of Andover Newton Theological School; member of the Department of International Affairs of the National Council of Churches.

Rev. Dr. Roswell P. Barnes, Associate General Secretary of the National Council of Churches.

Rev. Dr. Walter W. Van Kirk, Executive Director, Department of International Affairs of the National Council of Churches.

Dr. Paul B. Anderson, Member of the

Members of the deputation of Protestant churchmen who plan to visit Russian church leaders in March under NCC sponsorship—Top row, left to right: Rt. Rev. Henry Knox Sherrill, Dr. Walter W. Van Kirk, Mr. Charles C. Parlin, Dr. Eugene Carson Blake. Second row, left to right: Dr. Franklin Clark Fry, Dr. Roswell P. Barnes, Dr. Paul B. Anderson and Dr. Herbert Gezork.

National Council's Department of International Affairs, Secretary of the International Committee of the National Councils of the U. S. and Canada of the Young Men's Christian Association.

Dr. Anderson spent several years with the YMCA in Russia and is the only member of the deputation who speaks Russian. He and Dr. Van Kirk are the only members of the group who previously have been in Russia.

The deputation is scheduled to leave by commercial airline for Moscow on March 9 from New York, and to return to the United States on March 22. They will arrive in Moscow on March 10 and leave on March 20.

Subjects for Discussion

It is the hope of the deputation, expressed by Dr. Blake, that the conversations with the Russian church leaders may embrace many subjects of mutual interest. As conceived by the American churchmen, these would include: what the churches of the two countries have done and are doing to promote world peace; the freedom of the churches to fulfill their mission; the current trends in theological education; the Christian faith and other religions; Christian faith and modern science; Christian literature and the relations between the churches in the United States and the Soviet Union.

It is the expectation that the conversations begun in Moscow will be continued when the Russian church leaders come to the United States on or about June 1.

The original proposal was that American churchmen, as a manifestation of the spiritual fellowship binding all Christians, pay a goodwill visit to the Soviet Union.

The proposal was made by the National Council's Department of International Affairs, chaired by Ernest O. Gross, former U. S. member of the General Assembly of the United Nations.

The General Board of the National Council at its quarterly meeting in New York last June approved the recommendation. It authorized the president, in consultation with the Board's Committee on Policy and Strategy, to take whatever steps were necessary to effectuate a visit to the Soviet Union.

President Blake, by cable and letter, made known the wishes of American churchmen to His Holiness Alexei, Patriarch of Moscow and All Russia. He assured the Patriarch that "the American churches are most eager to bring to fulfillment the peace hopes cherished by so many of the common people of the world."

The National Council's president expressed the hope that the Patriarch would concur in the proposal for an early meeting in or near Moscow and the desire of the American group to meet also with leaders of other church bodies in Russia.

Two months later, a favorable reply was received from Metropolitan Nikolay on behalf of Patriarch Alexei. The reply said that "with brotherly love in Christ we are ready to meet your delegation" and proposed that plans be extended to assure a two-way visit. The Russian church leader said, "We would like to visit you and get acquainted with the church life in America."

The proposal for a two-way visit was approved by the General Board at its meeting in Pittsburgh in October. The Board requested the officers of the National Council to inquire of the U. S. State Department concerning "ways and means of carrying out this intention." This was done.

Subsequently, the arrangement of mutually satisfactory plans was worked out in correspondence between the Council's general secretary, Dr. Roy G. Ross, and Metropolitan Nikolay. It was agreed that a National Council deputation of eight persons should first visit Moscow, and that the Russians would proceed to the United States three months later.

Arrangements were completed in time to permit formal announcement to the General Board at its first meeting of 1956.

Two Lay Delegates

One of the deputation's two lay members, *Paul B. Anderson,* New York, (Congregational Christian) has been associate executive secretary of the International Committee of the YMCAs since 1947. He has spent more than 20 years of his life-long career with the "Y" engaged in service to Russian refugees and prisoners of war in Germany and other European countries.

Dr. Anderson was assigned to the refugee service post in 1920, with headquarters in Paris. From 1938 until he resigned the position in 1941, he also carried responsibility for relationship between the International Committee of the YMCAs in the U. S. and Canada and the YMCA movements in all parts of Europe.

He returned to the U. S. in 1941 for "Y" work, only to be reassigned to France three years later as Deputy General Secretary of the War Prisoners' Aid for North West Europe.

The other lay member, *Charles C. Parlin,* (Methodist) a new York lawyer, is active both in the work of his own denomination and in the cooperative movement of the Protestant churches, in the U. S. and internationally.

Mr. Parlin is a representative of his denomination on both the General Board of the National Council of Churches and the Central Committee of the World Council. He is also a member of the executive committee of the World Methodist Council and has been elected delegate to five Methodist General Conferences (1940, 1944, 1948, 1952, 1956).

Dr. Franklin Clark Fry, New Rochelle, N. Y., is president of the United Lutheran Church in America, the nation's largest Lutheran body, with more than 2,220,000 members. He is a representative of his denomination to both the General Assembly and the General Board of the National Council. Membership on various NCC committees includes the vice-chairmanship of the General Board's Policy and Strategy Committee and chairmanship of the European program of the Council's Department of Ecumenical Relations. He presided at the opening session of the Council's constituting convention, held in Cleveland, O., in November, 1950.

In his own denomination Dr. Fry is a former treasurer of the Lutheran World Federation (1942-46) and is now its vice-president and chairman of its Commission on Younger Churches and Orphaned Missions.

Active also in church relief work overseas, Dr. Fry made a round-the-world flight in January, 1951, for Church World Service, relief agency of the National Council, to inspect conditions and the needs of displaced persons and war refugees. On his return he reported his findings personally to President Truman.

Dr. Herbert Gezork, since 1950 president of Andover Newton Theological Seminary, Newton Center, Mass., is a distinguished Baptist theologian. He is recognized for his leadership, both in his own denomination and in the cooperative movement of the churches.

He is the immediate past vice-president of the 1,505,871-member American Baptist Convention and a former president of its Foreign Mission Society.

He is also an active member of the Department of International Affairs of the National Council of Churches and served as a U. S. delegate to the Faith and Order Conference convened by the World Council of Churches, in Lund, Sweden, in 1952, and to the Second Assembly of the World Council, held in Evanston, Ill., in August, 1954.

Dr. Gezork was born in Germany in 1900. He is a graduate of both the University of Berlin and the Baptist Divinity School, Hamburg. He received his Ph.D. in 1930 at a U. S. school — the Baptist Theological Seminary, Louisville, Ky. — where he studied under a student-exchange program. Returning to Germany in 1931, he was appointed general secretary of the German Baptist Youth Movement, a position he held

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A Boy Called "Dutch"

By WILLIAM H. ROBINSON
As told to Wendell Kellogg

William H. Robinson (left), representing the Church Federation of Greater Chicago in Boys' Court, has a pat on the back for a young man who has just been freed by Judge Cecil Corbett Smith, while the judge shakes the youth's hand.

JUVENILE delinquency is not a new term to any of us. Too often, though, it brings to mind at once a picture of statistics, of horrible conditions, of police stations, of jails, detention homes. Somehow the image of Jesus doesn't seem to get into our mind's eye at this point.

Let us consider a boy whom we will call "Dutch." Leader of a gang, "in" on everything, stealing cars, fighting viciously, "flipping" trucks, in jail 19 times between the ages of 13 and 17, he was in and out of a detention home, under suspended sentence, probation and supervision — to no avail. He is due to come out of the penitentiary soon. Is he a responsibility of the church? I say that he is. The fact that we didn't reach him fast enough doesn't get us "off the hook."

It's a boy like "Dutch" that this is all about. He is not just a delinquent, but what the social worker calls a "chronic delinquent," the worst type, found only in from one to a tenth of one per cent of the delinquency cases with which a welfare agency deals.

He is tough, unyielding, calculating, a non-conformist of the extreme type, in constant revolt from the adult society of which he is a part. He is hostile and enjoys it, is non-communicative, has little strength of conscience, is fearful of any relationship with an adult.

The professionals call such a boy "untreatable." They say, "He hasn't responded to any kind of approach; we can't waste any more time on him. There are 99 others whom we have a chance to save; it's more productive now to work on them." Thus "Dutch" is "lost," and accepted as such.

Now, what is the attitude of the church toward this one-in-a-hundred case, this social "cancer"? He needs expensive, prolonged, intense, individual treatment.

Should the church, too, "economize" and abandon "Dutch"? Or should it remember the parable of the ninety-and-nine and the one lost sheep and answer this question with, "No. He is a human being, a child of God, deserving of all the power of the church to salvage him," knowing that the Christian influence is recognized by social workers as the final saving influence.

Rejecting "Dutch" is cheaper. Psychiatric care costs money. So, in the main, we have been rejecting him. As a nation we rush to plug any weak spot or hole in "national defenses." But when we overlook our God-given powers and leave such a "human cancer" or weak spot in the otherwise strong religious principles which have maintained this nation, is not this a break in "national defenses"? Should we not move to recapture these national strengths by eliminating these "cancers"?

The church, because it is a church, has a stake in this. Is "the stone which the builders rejected" the boy whom the professionals rejected?

We do not abandon a person suffering with cancer, nor do we abandon a continuing study leading toward eventual elimination of it. If we maintain our Christian faith, our firm belief that the "lost sheep" will be found, we will answer "No" to the question: "Must the church abandon even the one-in-a-hundred 'Dutch'?"

We've got to take the expensive way. This is not a statistic but a human problem, under the jurisdiction of God's precepts. Through saving "Dutch" we've got to find a method and means of preventing other "Dutches" and modifying those forces in society which produce them. We don't worry about the cost of guided missiles to protect us from our enemies. Is not the corrosion of character as represented by "Dutch" a threat to our security?

Peter, aged 18 and the son of a wealthy industrialist, ran off with Ann, aged 16. Arrested in St. Louis a week later and charged with seduction and contributing to the delinquency of a minor, he was returned for trial. Apparently a first offender, he was released on probation for counseling. Then he was discovered to be a long-time delinquent, just never caught before. Soon he violated court order by taking up with Ann again, was rearrested and faced with a long prison term.

Here the church, still seeing hope in him, asked custody. To make a long story short, Christian principles succeeded, produced eventually a happily married and successful engineer.

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William H. Robinson is director of the Youth Service Bureau of the Church Federation of Greater Chicago.

"The Oil of Gladness Instead of Mourning"

Church World Service official makes firsthand survey of immediate relief needs for 1956 in 15 Asian countries.

By Russell Stevenson

Since the United Appeal "One Great Hour of Sharing" will be observed in thousands of American churches on March 11, the following article by Russell Stevenson, director of Church World Service programs in Asia and non-European areas, is timely.

"FOR years we have been preaching the love of God; now we will be able to practise it." These were the words of a pastor in Vietnam following the formation of the Evangelical Church's Social Welfare Committee, the first such committee in the history of the Church. For two years Church World Service has been directing a ministry of relief on behalf of the hundreds of thousands of refugees who migrated south following the tragic division of Vietnam at the 17th parallel. They arrived at Saigon in droves, bringing only the clothes they wore and the few possessions that could be carried. In tents and rude shacks they were given temporary shelter on land provided by the government. Their needs were enormous. Food, clothing, housing and medicines were in simultaneous demand. The help made possible through Church World Service and other voluntary agencies makes a thrilling story, one that I saw and heard during a recent visit there. In the village of Da Hoa there are more than 300 refugees who benefitted by CWS supplies of food, clothing, hoes, carpentry tools, seeds, and funds advanced for the purchase of other equipment. Today almost all of them have moved out of their tents into permanent houses. In addition to the construction of a school, a chapel, a dispensary, and a rest house there are plans for the housing of another 700 refugees. This year CWS funds will be used in part to finance the development of a livestock and breeding center. The Social Welfare Committee formed by the Church is a direct outgrowth of this work and example. In welcoming me at a special luncheon the Chairman of the Committee, Rev. Nguyen Thien Sy, said, "For more than nine years our country has known much suffering due to war. We of the Evangelical Church have the responsibility to relieve the suffering as much as possible. For the love of God and our brothers we have formed this committee and we ask now for the approval and support of Church World Service. We have a proverb, 'Alone we can succeed but with cooperation we can go far.'"

Above, Miss Beulah Bourns with orphans at Chunju Hospital in Korea. *Below, left,* refugee family in Southern Palestine. *Below, right,* nurses at Severance Hospital, Seoul, Korea, exercising amputee's limbs.

In the course of a recent world journey that took me to 15 Asian countries, I realized again how close our Asian neighbors are. We are one with God's people wherever they are, whatever their distress. The Arab refugees remain homeless in their camps that crowd Gaza, Lebanon, Jordan, and Syria. The villagers of India and Pakistan suffer alternately from flood and drought. Korea seeks recovery from a tragic war that left her prostrate. And in Indonesia the people of the Celebes and mid-Java flee from the marauding of terrorist and guerilla bands. There is scarcely a point in Asia where the need is not acute and help can and must come from the American churches. For this purpose Church World Service was created and it is this which prompts continued support.

A few months ago our attention was focused on North India and West Pakistan when the rains and floods struck in unprecedented force. More than one government official described them as "the worst floods in our history" and I was not inclined to doubt them as I travelled for two days from Delhi to

Nurse and orphans at Taegu National Hospital, Korea.

Administering codliver oil to Palestine refugee boy.

Lahore, up through the hard-hit areas of Ludhiana, Jullunder, and Amritsar. Words are a poor recourse when trying to describe the suddenness and swiftness of the waters as the three main rivers overflowed their banks, the frantic efforts of millions to survive, the heroic attempts to administer relief at the points of greatest need. The prelude to the flood was the torrential rain that came abnormally late. In Ludhiana it measured 26 inches in a 24-hour period, six inches more than the average annual rainfall! Whole villages were reduced to mounds of mud and silt, cattle and livestock were destroyed, thousands drowned. The knowledge that their slim stores of grain were gone, their houses washed away, and their fields barren must have made for sad reflection, particularly for those whose only escape was to scramble up into the trees or cling to passing debris. Some remained in the trees for four days before rescue boats reached them. Church World Service supplies of powdered milk, butter, oil, and antimalarial drugs meant for many the difference between life and death. Ernie Campbell, a Presbyterian missionary who serves as the CWS representative for the East Punjab, had his small motor boat loaded with supplies and under way in a matter of hours. The greeting he received from one marooned party was simply, "We knew you would come." One hardy villager carried a one-hundred-pound drum of powdered milk on his head a distance of two miles through water that was waist deep. After receiving word of the disaster Church World Service diverted food supplies to Bombay which were en route to other ports, dispatched several thousand bales of warm clothing, shipped by air freight two million multi-purpose vitamins, and cabled emergency grants for the immediate purchase of blankets, food and medicine.

Prevailing world conditions require of Church World Service an ever-widening ministry. This past year over five million dollars worth of food and clothing has been shipped to 22 countries in Asia, the Near East, Africa and the Caribbean. In addition, close to one million dollars was made available to local relief committees and CWS personnel for the support of projects that serve the poor, the sick, the homeless, and those suffering from disasters and emergency situations. The words of hope and encouragement that Isaiah proclaimed to the people of Israel in exile are big with meaning for the churches that today minister to the exiles of many lands. Isaiah wrote, "The spirit of the Lord is upon me because the Lord has anointed me to bring good tidings to the afflicted; to comfort all who mourn . . . to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit." (Isaiah 61 R.S.V.)

A major way in which we can bring gladness instead of mourning is through the distribution of surplus foods that are made available to voluntary agencies by

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Children flood victims in India are given milk powder.

Filipino medical team distributes vitamins in Vietnam.

"They Got It Said"

(*Continued from page 5*)

normally strong-minded leaders succumbed to it like sheep. Indeed there were countless folk who felt that a prominent Roanoke attorney was putting it all too mildly when he said the campaign offered "an unusually fine illustration of political whip-cracking."

The preachers not only heard the crack of the whip — many undoubtedly felt it. They felt it sharply as a group, and not a few must have felt it keenly as individuals. In scores of "Letters to the Editor" they were told they had no business mixing politics and religion. A columnist for the Richmond *Times-Dispatch,* one Ross Valentine, wrote a bitter piece in which he compared the stand of the anti-amendment parsons to the demagoguery of Father Coughlin. Said he: "The segregation-integration controversy is a political one. . . . The respect and prestige commanded by the clergy derives from the fact that they are ordained to preach and teach by example the Christian virtues — not to harangue congregations on how to vote, in order to qualify as Christians."

The preachers read such things, smiled or maybe laughed outright — and went on saying their piece. In a calm and carefully worded statement addressed "to the people of Virginia," the ministers of Front Royal and Warren County branded the Gray amendment plan a "counsel of expediency." Calling it unwise, undemocratic, impractical and dangerous, they opposed it as running counter "to the best moral insights of all major religious groups, Hebrew and Christian" — groups that already have "favored the Supreme Court decision in the conviction that God wills that no barrier should keep his people divided."

Bishop William Marmion of the Southwestern diocese led a group of twenty-eight Episcopal ministers who, in public statement, called the Gray plan "inconsistent with democratic and Christian principles" and out of accord with the resolutions adopted at the recent general convention of the Episcopal Church in Honolulu.

And so it went, in all the major cities and in many counties and towns, from one end of the Commonwealth to the other. In Lynchburg they said the plan would "imperil the fiber of our American democracy." In Harrisonburg they stood out against it 15 to 0 because, they said, "Christian duty" demands it. In Norfolk, Richmond, Hopewell, Roanoke and elsewhere they rose up, singly or in concert, to voice their deep conviction that in this "time for greatness" the people should turn their backs on the merely expedient thing and strike out boldly on the positive path of principle — a path, as the Warren County ministers put it, that befits Virginians "who believe in freedom, in democracy and in the basic dignity of every man as a child of God."

In short, in a way that left no shadow of doubt on where the vast majority of Virginia's clergy stand on the principle of integration, the preachers got it said.

How much it may cost them, in personal sacrifice and discomfort, it is difficult to say. For some, the cost may run pretty high. One Danville pastor, (Rev. Harry M. Wilson of First Christian Church,) having sided against the Gray plan in a public debate, submitted his resignation on the Sunday before the referendum and walked out "by a side door," apparently rejected by his people. Such cases may be rare, but because of the antagonisms and tensions created by their stand a great many Virginia preachers may find their present pastorates anything but a bed of roses for a while at least.

On the other hand, the positive gains of what somebody called "The Parsons' Revolt" seem fairly safe to predict. Despite the fears of certain squeamish laymen, the cause of religion will suffer no serious material damage and certainly no spiritual harm whatever. On the morning after the vote a young Presbyterian deacon said to me, "I hear people saying that the preachers have set back the cause of Christianity in Virginia twenty-five years." But this, of course, is nonsense. Actually, Christianity and religion in general have been given a vitalizing shot in the arm — the sort of boost the church always gets when its leaders, on principle, unite in defying the codes and patterns of a pagan or semi-pagan world.

Best of all perhaps, the chances are that the fading and tattered banners of segregation will never again fly in Virginia with the same appeal they had before. It is entirely possible, indeed, that what these clergymen did — aided and supported by scattered groups of lay leaders like the Virginia Council of United Church Women — will go down in history as one of the decisive turning points in the South's long and bitter but marvelous ordeal over public school integration.

For what these preachers have done, in witness to their faith, increasing numbers of laymen will likewise be doing in the days not far ahead. Said one of these laymen, State Senator Ted Dalton, Virginia's No. 1 Republican, on the final day of the campaign: "The politicians have lined up almost solidly for the amendment and the preachers almost solidly against it. If I am to choose between those lined up with the preachers or the politicians, I'll take my stand with the preachers."

This, of course, was a most extraordinary thing for a layman and a politician to say. But as time goes on and certain pressures on many fearful laymen are relaxed, it seems safe to guess that Mr. Dalton will find himself in a rapidly growing company.

Significant Quotes from SVM Convention

The ecumenical problem is how the Christian churches, starting from the essential fact of unity in Christ, can make the implications of that unity and of the Christian gospel of reconciliation visibly and redemptively manifest throughout the whole inhabited earth.

Dr. John A. Mackay, president, Princeton Theological Seminary and chairman, International Missionary Council

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Africans are in revolt, not against white society, but rather against paternalism, racialism, economic and political domination by a small white minority. Mau Mau (Kenya terrorist movement) is only a mild protest compared with what may occur in Kenya unless this revolution is accepted as a genuine effort by those who are denied any channel of self-expression to secure rights, dignities, freedoms and opportunities which go along with acceptance of democratic ideas.

Julius Gecau, Kenya, graduate student, University of Chicago

The idea of "foreign" missions must come to an end. The church is missionary wherever it may be, at home or abroad. Reconciliation is the central fact of Christian life. Our task is to make this real across all barriers of race and class.

Rev. M. Richard Shaull, Presbyterian missionary, secretary of the Brazilian Student Christian Movement

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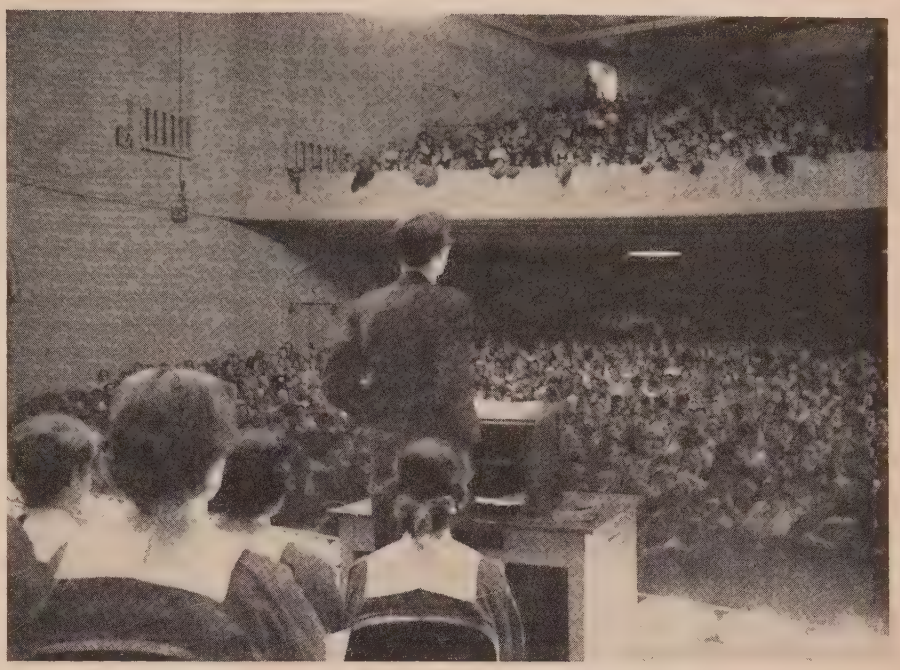
If the church acts in the spirit of Christ, it can bring about reconciliation (of the races) in Africa. But the church must never make the mistake of trying to reconcile the Africans to foreign domination. It must reconcile man to man on an equal level.

Rev. Ndabaningi Sithole, Southern Rhodesia, clergyman of the Congregational Christian Church

A Sense of Mission in Our Day

By L. Newton Thurber



STUDENTS from around the world sense a common responsibility for the mission of the Christian Church in our day.

That was the affirmation coming from 3,500 students and leaders who attended the ecumenical conference on the Christian World Mission, December 27-January 1, at Ohio University, Athens, O.

This 17th quadrennial conference was co-sponsored by the Student Volunteer Movement, missionary recruitment wing of the National Council of Churches, the World's Student Christian Federation and the United Student Christian Council. Nearly half of the students present were Christians from countries other than the U. S. A. Many more American students would have been present had it not been for the limited housing facilities.

With "Revolution and Reconciliation" as the program theme, students from Indonesia, Kenya, Germany and the U. S. A. spoke from their own experiences of the economic, social, political and religious ferment of our day. "Revolution" was chosen as the only word which adequately describes the all-pervasiveness of the rapid, yet painful changes taking place around the world.

Revolution in our world should be understood in relation to the judgment of God, according to Richard Shaull, main conference speaker and secretary of the Brazilian Student Christian Movement. He who is Lord of history can be seen at work breaking the bonds that have held men for centuries and destroying institutions which deny to men the fullness of life God intends for them.

Students gave serious consideration to specific problems in different parts of the world in the 35 geographical "area forum" groups into which the conference divided each afternoon during its first three days. With an increasing understanding of the kind of world in which they live they gained a deepened awareness of the relevance of the Christian faith for such a world. This was symbolized in the word "reconciliation," which was used in the Pauline sense to describe the significance of what God has done in Jesus Christ.

Philippe Maury, Geneva, Switzerland, general secretary of the World's Student Christian Federation, stressed the meaning of reconciliation with God for a generation which has a sense of estrangement and alienation. He emphasized that people cut off from one another and from a true understanding of themselves are given a sense of wholeness and newness of life as they recognize that in Jesus Christ God has proclaimed His love for all mankind and his acceptance of them personally. In faith, Christians can overcome the alienation which separates them from themselves and their fellowmen, he said.

This reconciliation through Jesus Christ has profound meaning for the unity of the church, said Norman Hjelm, chairman of the United Student Christian Council.

Ndabaningi Sithole, Congregational pastor from Southern Rhodesia, spoke from personal experience of the importance of the role of the Christian Church in the reconciliation of racial groups in Africa. This influence of the Christian experience of reconciliation should also be felt in the political tensions arising out of the revolt of former colonial peoples against political and economic imperialism, according to Guido Barrientos of Guatemala.

Students at the conference had a sense of the reality of the Church's ecumenical character as they talked with their student colleagues and church leaders from around the world. In groups and in individual conversations, there was a serious give-and-take by persons representing different denominational and cultural backgrounds. A common sight at the conference was an Indian student telling a Korean about the life of the church in his country or an Indonesian sharing with a new American friend his concern for the mission of the church in this land.

There was a "depth of encounter" between students coming out of differ-

The 69-year-old Student Volunteer Movement, one of the nation's oldest ecumenical student groups, is credited, since its founding, with the recruitment of upwards of 20,000 U.S. college students for the home and foreign missionary service of the nation's churches.

Its ecumenical student conference on the Christian World Mission, described in the following article, is the 17th in an unbroken line of quadrennial meetings which have challenged successive generations of college students since the year 1891 to find their role in "the task of making Jesus Christ known, loved and obeyed in every sphere of life and every part of the world."

This Quadrennial was distinguished by the attendance as full members—in contrast with the usual "visitor" status—of upwards of 1,300 overseas students from 90 countries now studying in this country. It was the largest joint gathering of U.S. and overseas students ever held on the North American continent.

A unit of the National Council of Churches since 1953, the SVM carries on a year-round program of missionary education and enlistment among U.S. college students through campus visits, publication of literature and conferences.

Rev. L. Newton Thurber is general secretary of the Student Volunteer Movement.

ent backgrounds made possible by the sense of full participation in the life of the Church, not commonly experienced in our American universities. Students realized they were equally members of the body of Christ and shared with all those present a common responsibility for the world-wide work of the Church.

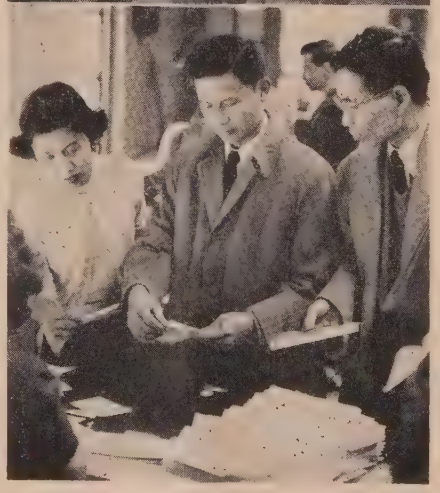
The conference was not primarily concerned, either in its platform addresses or in its group meetings, with the divisions which separate Christians. Emphasis was placed rather on the common call to witness to the Lordship of Christ which all Christians share.

Dr. John A. Mackay, chairman of the International Missionary Council, spoke of the essentially missionary character of the Church. He emphasized that it is only as the Church sees itself as a channel in the world for God's judgment and grace that it is really the Church. Each Christian student must understand that his response to the love of God shown in Jesus Christ should be to witness to that love wherever he is—whether on the college campus or in the life of his own church or on some missionary frontier, he told his audience.

The implications for the missionary movement of the ecumenical era were stressed by Rev. C. I. Itty of the Syrian Orthodox Church, a fraternal worker from India with the YMCA in Indonesia.

"The Christian Church has been established around the world. We no longer think in terms of 'sending' churches and 'receiving' churches, but of the whole Christian Church," he declared. "Wherever it is found, Christians share responsibility for the world mission of the Church. Christians in India share with Christians in the United States responsibility for the Church's witness in India and in America. This responsibility involves an understanding and prayerful concern not only for the world-wide work of the Church but also for the sharing of life."

The numerous vocational seminar groups pointed to the need for missionary personnel and the necessity for Christians from different backgrounds to assist one another. In the past, the churches of the West have sent missionaries to the countries of Asia and Africa. Today, in this era of ecumenical mission, the resources of the Church around the world can be used. Personnel from Korea can teach the meaning of stewardship to Christians in the Philippines or in the United States. Well-trained Japanese theologians can be used in Thailand. This sense of mutuality may well mean a primary stress on interchange of personnel by the churches in the Far East in this day of reaction against American colonialism. The missionary witness of the Church must not be limited to professional missionaries. The layman must see himself as a primary agent in spreading the Gospel.



Two conference speakers: Rev. Philippe Maury (top), Geneva, Switzerland, general secretary, World's Student Christian Federation; (second from top) Rev. Richard Shaull, Presbyterian missionary, secretary, Brazilian Student Christian Movement; (third) cross-section of typical conference discussion group; (bottom) students line up to register on first day.

The day of the ecumenical mission gives a sense of wholeness to the life of the American or any national church. This means that all American Christians must participate alike in the mission of the Church. They must be concerned equally with the witness of the Church here and abroad. Since the mission of the Church is to bring all aspects of life into a recognition of the Lordship of Jesus Christ, the relevance of Christian witness for the social, political and economic aspects of the life of our country is obvious. The conference expressed particular concern for the responsibility of the Church in the area of racial integration in the U. S. A. Students from Southern states directly affected by the Supreme Court's decision banning segregation in the public schools sensed a spirit of true brotherhood between Negroes and Caucasians. There can be little doubt that they returned to their homes resolved to work harder for reconciliation between races.

Determination to seek reconciliation as a Christian witness in tension areas revealed itself elsewhere in the conference. It was evident at the beginning of the meeting that Christian students from Japan and the Philippines, France and Germany, Israel and Middle Eastern countries, and different races from South Africa shared the same distrust and antagonisms that characterize the relations between their nations. Typical was the experience of growth in trust which enabled the Korean and Japanese students to hold a joint sunrise prayer meeting on New Year's Day.

For many, the significance of the conference was symbolized in the service of communion held New Year's Eve by the Church of the Good Shepherd in Athens, O. The sense that Christians of all races and national backgrounds are called upon to respond to the sacrifice of Jesus Christ by giving their own lives in service pervaded the thinking of students as the conference closed. Participants experienced a sense of awe as they contemplated what the Holy Spirit could do through the lives of these students coming from all parts of the world as they find their place in the mission of the Church to proclaim the reconciliation wrought by God through Jesus Christ.

Outlook

Bread for the Hungry

THE Secretary of Agriculture and those associated with him in his decision to release U. S. surplus grains for free distribution to needy persons both here and abroad are deserving of high praise.

By his action, Secretary Benson cut through a Gordian knot of complication that for more than a year had frustrated the enabling action of Congress (Public Law 480) and was circumventing the obvious desire of the people.

Obvious, because the nation-wide support given to the "share our surplus" programs — limited until the Secretary's December 12th decision mostly to surplus dairy products — gave ample evidence that Americans cannot in conscience reconcile the existence of the mountainous and fast-growing mass of our national over-abundance with the existence of hunger and undernourishment among men, women and children of whatever land, race or creed.

During 1955, our people in America made possible through their contributions the free distribution to the needy abroad of at least eight hundred million pounds of surplus dairy products.

During 1956, if the Congressionally authorized funds for additional ocean freights are promptly allocated by the International Cooperation Administration — and if contributions keep pace with opportunity — this great humanitarian achievement will be at least doubled.

Eight hundred million pounds of wheat, corn, dried beans, rice and by-products of their refinement — natural foods to the great masses of needy, particularly those in the famine and disaster-ridden Near and Far East — will be added to the already scheduled relief programs of dairy food distribution.

Since the "share-our-surplus" programs of our religious and other voluntary agencies began, more than nine-and-a-half million hungry persons overseas — most of them children — have had a free glass of milk daily, a glass of milk made possible to them only because Americans cared and shared.

Now, if we share a little more, each of them may have bread also.

Coming, as this greatest of food relief bargains does, upon the eve of the Lenten period — during or adjacent to which most religious relief organizations emphasize their ministries to the homeless, hungry and destitute — we have immediate opportunity to take advantage of it.

We will be grateful indeed that our offerings in "One Great Hour of Sharing" observances, during the Week of Dedication, the Week of Compassion, the Easter-tide and other special observances, may be so greatly multiplied, in His Name, through our programs of surplus food distribution.

While the impulses that brought to Secretary Benson's personal attention the matter of releasing the wheat, corn, rice and dried beans came from cooperative action by the religious overseas relief agencies — with our own Church World Service playing a major role — it is not to be assumed that the total value of the action pertains alone to the relieving of distress in the overseas world.

Despite the overall high prosperity of our land — the world's richest in material resources, in technical skills and productivity — many thousands of our own people are in need in areas where levels of marginal and sub-marginal subsistence should be benefited through use of our surplus foods.

Rightly, the law — and the Secretary's action — first makes the surplus food available to those of America who need assistance.

As it is our duty to aid our needy brethren in other lands through our religious and other overseas voluntary efforts, it is equally our duty to minister to needy Americans.

All are our brethren, all are our neighbors, whether they live "the other side of town" or across the seas.

Seeking a Social Perspective

MANY of us in the work of the church are prone to make generalizations about the state of society. We are concerned about social conditions which we would like to help improve. We want to understand social forces as they affect our parishioners and the state of the church. Those of us in executive positions feel in special ways the need of a broad perspective on the social dynamics of our time.

Yet how many of us possess such a perspective? Most of us do not have the time nor the specialized training to become even amateur social scientists. Consequently we are inclined to play our social analysis by ear. We appropriate from various sources some broad premises about our social situation, hoping that they are generally valid and applicable, and then we proceed on the hypothesis that they are true. The assumptions behind our social viewpoints and social action may or may not correspond to social facts.

Even if we are right ninety per cent of the time in our general social analysis, we can do considerable damage within our ten per cent of error. We may be the unwitting obstacle that stands between some human being and his vision of the divine will for his life. Because of his social conditioning, we may fail to reach him where he really is. This may apply to total groupings of our society as well as to individuals.

It is especially difficult today to see our society as it is. Its structures and interlocking forces are increasingly complex. It is in the throes of rapid change, perhaps more far-reaching than in any similar span of time before. Its norms of behavior and functioning are not static but steadily evolving. The place of the individual within an enveloping network of group sanctions and authorities is often obscure. Much of

life is becoming depersonalized, with a strong pressure toward mass conformity. The traditional American concepts of the individual citizen in relation to the state can no longer be taken for granted. Even the norms of personal behavior and the scale of values for choosing between right and wrong appear to be under challenge.

These are not issues for the social scientists alone. They go to the root of our *mores* and our cultural assumptions. They transcend the separate disciplines of academic curricula. They call for a holistic approach, a total view, a *Weltanschauung*. They summon the thinking of the philosopher, the historian, and certainly the theologian. The extent and depth of the changes taking place in the life and thought of mankind today, including men in America, demand the best thinking that can be mobilized by the church.

The churches are demonstrating on many fronts their growing concern for the changing social forces of our time. Interdenominationally, both the World Council of Churches and the National Council of Churches are embarking on extended studies of contemporary social change as it affects the life of the church.

How can the church gird itself for a concerted and sustained assessment of the dynamic social forces which constitute its earthly environment in the mid-twentieth century? And how should an understanding of these forces affect the church's decisions as it seeks in all areas of its life to witness more faithfully to the Gospel? These questions are easy to pose, but they will be hard to answer. Only an awareness of the depth of the issues and a consummate love for the church will provide the drive that is needful for a worthy attack upon this dimension of social analysis.

New Initiative in Foreign Policy?

More than half the people of the world hunger: For human dignity, independence, freedom, health, justice, a share in the decisions and fruits of modern production — as well as for bread.

The communists are making a new major bid to these people throughout the Mid-East, Asia, Africa and Latin America. Their offensive includes trade, barter, and economic, social and technical aid on a scale unprecedented by them. They have offered to send any kind of mission that will help underdeveloped countries.

In the U. S. A. reactions differ to the challenge. Some would eliminate our foreign aid; some would reduce it; some would emphasize military aid only; some would hold present lines. Others, aware of the hungering, revolutionary multitudes of mankind and the new communist threats, would increase our mutual aid programs.

The churches have long emphasized the crucial importance of foreign aid programs of technical assistance and economic development, as in recent crises of decisions on such issues in foreign policy. They have done so not because of fear or of expediency or of seeking to use other peoples for self-defense. They have done so not primarily because of cold war competition, although they recognize the strategic value of curative, creative programs. Christians believe such emphasis is demanded by the same Lord who said that inasmuch as aid is shared with those in need, it is shared with Him. How seriously do Christians believe this? Enough to make significant impacts in this political year to influence our nation, in concert with other free nations, to make a bold new thrust in helping to meet the hungers of a revolutionary world? Thus the free nations could regain the initiative in world leadership in those areas where over half of humanity lives in areas of need and rapid social change. How courageously and effectively will Christians act at the times and places where such decisions are being made?

A Rewarding Demonstration

During the recent floods in California, the churches gave a rewarding demonstration of what can be accomplished by working together.

Under the leadership of the Northern California-Nevada Council of Churches, local councils and ministerial associations and three units of the National Council — Church World Service, the Department of Social Welfare and the Division of Home Missions' Migrant Ministry — more than 15,000 pounds of supplies were distributed from the Modesto warehouse maintained by CWS, with 90,000 additional pounds ear-marked for distribution should the need for it develop anywhere in the three-state flood areas.

In the meantime, Lutheran World Relief entered the picture, announcing its desire to cooperate. Western officials of this welfare agency of the Lutheran churches released an additional 8,000 pounds of clothing and stocks from its nearby warehouses.

Executives of the Council set the wheels in motion to move unitedly. Dr. William J. Villaume, director of the Social Welfare Department, strove to coordinate efforts in line with the recent authorization to C.W.S. to make goods available when disaster struck at home.

Everywhere the response was instantaneous and enthusiastic. Local groups worked around the clock for several weary and anxious days, shepherding evacuees and distributing warm clothes and blankets.

All officials concerned in this highly successful initial project to coordinate disaster relief are to be congratulated.

As a result of the project, the Department of Social Welfare has requested C.W.S. to join in calling a conference of denominational and interdenominational leaders with responsibility for welfare and relief activities. They will explore the policy of the churches with relation to future national disaster relief.

The CHURCHES WORKING TOGETHER

STUBER TO KANSAS CITY POST

Dr. Stanley I. Stuber, Glen Rock, N. J., has resigned as general secretary of the Japan International Christian University Foundation, Inc., New York, to become general secretary of the Greater Kansas City, Mo., Council of Churches. The appointment was effective February 1.

Internationally-known author and church executive, Dr. Stuber has been prominent in interdenominational work. He is vice-president of the Vellore, India, Christian Medical College Board and chairman of the Commission on Religious Liberty of the Baptist World Alliance. He was a member of the Planning Committee for the National Council of Churches and still serves on a number of the Council's committees. He is also active in the World Council of Churches and was editor of its daily bulletin published at the first assembly, held in Amsterdam, Holland, in 1948.

He is the author of several books, including "The Living Water," and "How We Got Our Denominations."

PROMOTE CHURCH ATTENDANCE

Both members and non-members of the Enid, Okla., Ministerial Alliance are cooperating in a church attendance promotion campaign — one of the biggest cooperative church efforts in local history.

The drive, started January 1, will conclude in the week preceding Easter. A special committee has arranged for billboards, posters, newspaper ads and special radio and TV promotion.

ISSUE TEXAS CHURCH STATEMENTS

The Texas Council of Churches has published a pamphlet containing the official statements of Protestant church bodies in the state on racial integration in the public schools.

It includes the Texas Council's own "Message to the Churches" adopted at its 1955 annual meeting, calling upon Christians to face "with all honesty and integrity rather than with attempted evasion" the Supreme Court decision outlawing public school segregation.

"These changes are in keeping with our Christian convictions," says the Message, "and challenge us to apply them. They are also consistent with our belief in democracy and equality guaranteed by our Constitution."

Most of the denominational statements in the pamphlet also favor integration, directly or by implication.

CHAPLAINS AID YOUTH

More than 50 juvenile offenders in Decatur, Ill., were helped last year by the "chaplain of the month" program sponsored jointly by leaders of ten Protestant churches and the Roman Catholic church, according to a year-end report.

Under the program, started early in the year by the Church Advancement Committee of the city's Association of Commerce, a different minister is assigned each month to work with juvenile offenders who have expressed no specific church preference.

The minister counsels with the youth involved, offers the assistance of his church or one of the youth's preference, and attempts to enlist the aid of the family to prevent further delinquent acts. The program is supported by Decatur law enforcement officials and the office of the state's attorney.

GET FOUNDATION GRANT

The Kansas Council of Churches has been granted $10,000 by the Moorman Foundation, Quincy, Ill., to finance the first year of a state-wide united evangelistic program.

Plans for the program, which will get under way as soon as a project director is secured, will include united evangelistic preaching missions and a direct visitation campaign to be launched during Lent, 1957.

The Kansas evangelism program is the second state-wide drive. The Pennsylvania Council of Churches has had one for several years and a movement is under way to establish a similar one in Arkansas.

COUNCIL DEFINES ROLE

The Bronx Division of the Protestant Council of New York City has issued an "editorial statement" in its recent *Newsletter* "to clear up some . . . misapprehensions and questions" about the nature and purpose of the Council.

"What needs to be stated first and clearly is that, despite any occasional appearances to the contrary, the Bronx Protestant Council is not and does not desire to be a super-church," the statement declares. "We are not a part of any Pan-Protestant or Church Unionist movements. While most denominational mergers do seem to be desirable and gladden our hearts, the Council is not a sponsor or a promoter of any such mergers."

The statement disclaims any aim "to displace any church or denomination" or to compete with them in fund-raising. "We believe," it continues, "that ecumenical work is valid in its own right, on the local as on the national level, and as such constitutes a legitimate basis for appealing . . . with the hope that the nature of our work will challenge many to a response in addition to the manner in which they support their own local and denominational work."

COUNCIL BRIEFS

Rev. Joseph E. Porter, Springfield, Mass., has been named to head the newly created Department of Radio and Television of the Massachusetts Council of Churches. Former staff member of WRVA, Richmond, Va., Mr. Porter for the past two years has been director of the Religious Radio-TV Commission of the Pioneer Valley Council of Churches, Springfield, Mass. He is a member of the Broadcasting and Film Commission of the National Council of Churches. . . . The Bronx Division of the Protestant Council of New York City is holding a four-months' evangelistic program. Teams of lay evangelists recruited from local churches will get special training during January and February. The third week of Lent they will be sent out to visit an estimated 10,000 families in one area. . . .

White and Negro Protestant churches in Durham, N. C., are planning simultaneous revivals in churches of all denominations, March 11-18. The first such effort in the city's history, it will be sponsored by the Durham Ministers' Association and the Durham Ministerial Alliance (Negro). . . . More than 200 Tacoma, Wash., men turned out for the first churchmen's Bible breakfast, held last month under sponsorship of the United Churchmen's Committee of the city's Council of Churches. Their first project of the new year is a fund-raising program to purchase 250 new Bibles for 1,000 children in the weekday, released-time Bible classes sponsored by the Council. . . .

The Des Moines, Ia., Council of Churches has established an "altar in the loop" — a place of meditation and

(*Continued on page* 25)

U. S. Seminary Profile

Students at work in Hood Theological Seminary Library (A.M.E. Zion), Salisbury, N. C.

By VIRGINIA STEVENS

WHEN asked in a recent questionnaire from the National Council how they were faring, 72 U. S. and two Canadian Protestant and Orthodox theological seminaries gave replies which reflected a steady increase over the past five-year period.

For 1955 a total enrollment of 14,687 was reported, as compared with 14,354 the previous year, and 11,102 in 1949-50. Several new seminaries have been organized, and some already show enrollments of over 100.

Faculty members in the 74 schools total 1,175, or an average of one for each 12.5 students. Last year's average was the same. In 1949-50, with 980 faculty members in these schools, the average was one faculty member for each 11.4 students. Some schools have fewer students than faculty members, while in others each professor is responsible for 50 or more students.

In 1955, the 74 schools graduated 3,309 students, slightly more than three-fourths of whom received the B.D. degree; in 1950, the graduates totaled 2,125, slightly less than three-fourths of whom were B.D.s. Ninety per cent of these B.D. students in 1955 went into the pastorate; in 1950, the pastoral ministry claimed 94 per cent.

There was a marked increase over 1950 in the number of graduates going into a "specialized" ministry — Christian education, teaching, mission work, the institutional chaplaincy and, particularly, further study. A larger number also went into "other" fields, such as church music, wifely duties in a parsonage, or non-church vocations.

Of the student body as a whole, during the last academic year, eight per cent received full scholarship help, 22 per cent held partial scholarships, and 70 per cent paid their own expenses.

The percentage of married students has increased — 61 per cent of the total student body in 1955, as over against 54 per cent in 1950.

The ethnic composition of seminary students this year was 92 per cent white, only two and one-half per cent Negro, and the remaining five and a half per cent of other racial backgrounds.

With the growth in student enrollment there was an increase in the average operating budget of each seminary. For the current academic year, the average budget is $227,538.88; last year it was $209,852.79; and in 1949-50 the average was $139,029.65. This income is received from various sources: an average of 17 per cent from earned income; 27 per cent from endowments; 36.5 from denominational contributions; two per cent from alumni; and 17.5 per cent from other sources.

During the period from 1950-55, 76 schools spent a total of $25,139,323 for new construction or for the purchase of new buildings, and $3,303,053 for alterations.

The income is spent, on the average, in the following way: 14 per cent for building upkeep; 53 per cent for faculty and other salaries; five per cent for scholarships; seven per cent for upkeep of the library; and 21 per cent for other uses.

About two-fifths of the schools answering the questionnaire said that their income was adequate for their present needs, but some indicated that, while this is true, expansion in several areas is needed. The other three-fifths need money for increasing faculty salaries (several schools mentioned that at present their faculty members need in some cases to hold down a second job for adequate financial support), enlarging the teaching staff, providing scholarships and field work opportunities, building dormitories for married students, enlarging libraries and other plant facilities, and, in some cases, just balancing the budget.

The survey was sponsored by the National Council's office of Public Relations, in cooperation with the Interseminary Movement.

Meeting of student body officers, Louisville Presbyterian Theological Seminary.

Ecumenical Expression in the Seminaries

By Richard L. Heaton

MANY believe that we are in the midst of an ecumenical reformation in our time.

This reformation involves "a fundamental reawakening among individuals, congregations, and confessions, which leads to the pursuit of the full mission of the Church of Jesus Christ in the entire world, and which seeks greater unity among Christians and churches in this world mission."

The Interseminary Committee, whose chairman is Dean Liston Pope of Yale Divinity School, believes that power for the renewal of the Church can come from small groups of students in the seminaries, who will be leaders of the churches in the future.

Some 130 theological seminaries in this country are part of the Interseminary Movement. Sponsored by the National Council's Commission on Christian Higher Education, it has been described as "the ecumenical movement at work among seminary students."

"If a minister is to see his work as related to the whole Church of Jesus Christ," says Dr. Lee J. Gable, professor of Christian Education at the Theological Seminary of the Evangelical and Reformed Church, "this conviction must begin when he is in the seminary. The Interseminary Movement is the only agency I know whose purpose is to develop fellowship among students of different seminaries regardless of denomination."

The Movement brings a new generation of preachers together in a truly ecumenical spirit by encouraging discussion groups, action groups, deputations, retreats, academic courses on Christian unity, and as large delegations as possible for regional and national interseminary events.

It helps seminarians take their part in the World's Student Christian Federation as it expresses Christian witness on college and university campuses around the world.

In eight regions it works through a regional council made up of one or two representatives from each school and helps organize 25 area and regional interseminary conferences in which some 3,000 students and leaders take part annually. Many additional persons participate in local campus prayer and study groups and in "interseminary days," which involve at least two whole seminary communities. In these meetings of small groups across geographical, institutional and denominational lines, reliance is placed upon the intrinsic merit of the activities and upon voluntary participation and response.

Conferring a degree at General Theological Seminary (Protestant Episcopal), New York.

Illustrative of both variety and initiative in the Interseminary Movement are three of the conferences which have been held during the current academic year. In October, 150 students and faculty advisors from Drew, Princeton, General, New Brunswick, Bloomfield and Union Theological Seminaries, from Colgate Rochester Divinity School, and from Biblical Seminary, assembled for the New York area annual conference of the Middle-Atlantic region to discuss "Our Education and Our Ministry" and to hear panel participants H. Richard Niebuhr, Daniel D. Williams, Samuel Blizzard, Dean Alvin Ahern, Guthrie Speers, Jr., and Horace T. Allen. A comparable number of persons met at the Augustana Lutheran Seminary in Rock Island, Ill., in November. Resource persons were E. D. Soper, J. M. Kitagawa and George Hall. Twenty-six students from New England seminaries held a study conference at Rolling Ridge, Mass., October 20-22.

The Interseminary Committee is also concerned that seminary faculties explore the meaning of the ecumenical movement for theological education. In 1954, in addition to its national student triennial conference, the Committee sponsored a consultation for faculty at McCormick Theological Seminary, Chicago, dealing with the theme: "Theological Education Becomes Ecumenical." Eighty-five seminary teachers from 53 seminaries were present. As a result of this consultation, three regional faculty meetings were held during the spring of 1955 in Cincinnati, O.; Stoughton, Mass., and Atlanta, Ga. Six or seven similar faculty conferences are being planned for the spring of this year.

A recent seminary graduate has written to the national office of the Interseminary Movement: ". . . it is a little hard to find yourself in one moment in the middle of the ecumenical movement and the next moment completely disassociated from it in an organizational way. I have benefited greatly by working in the Interseminary Movement, and I dislike losing the relationship. But, of course, I realize that it must end and that something else must begin. It is difficult, when one believes in something, not to be able to work directly in it. In the ecumenical movement there seems to be a certain spirit of mission, and it is contagious. Once it is gained, it is not easily lost."

Embedded in this statement is a challenge for greater faithfulness and effectiveness on the part of the National Council, its Interseminary Committee, and every church.

Richard L. Heaton is executive director of the Interseminary Committee.

She Pursued the Facts for 36 Years

A SMALL, silver-haired woman whose lifetime career as a researcher for the Protestant churches has brought her the respect of theologians and the plaudits of fellow-researchers was honored in New York recently by her fellow-employees of the National Council of Churches.

More than 500 persons gathered at a Christmas party at the Hotel New Yorker paid tribute to Miss Inez M. Cavert, who retired January 1 after more than 36 years of service as a research associate for the National Council and the Federal Council of Churches.

"There is no conceivable way by which we can measure her contribution," said Dr. Lauris B. Whitman, head of the Council's Department of Research and Survey, in presenting her with a check on behalf of the organization's employees.

"We know that it has been tremendous and that it has helped the thinking of many people in a day when clear thinking has been requisite, but not always manifest."

He cited *Information Service,* the four-page weekly bulletin published by the Department, for which Miss Cavert has done the majority of the research and writing since it was launched in 1920.

"Many of us in this room have been readers of *Information Service* for many years," Dr. Whitman commented. "We have depended upon it for accurate and insightful analysis of a wide range of Christian concerns, and were only a few of the countless people who have thus come to count on it."

The churches' curiosity to know the facts has led Miss Cavert on some far-flung research expeditions.

During her lifetime career she has worked on studies ranging from one on church-state relations done in the mid-1930s to a widely quoted survey of wartime defense communities in 1942.

In the process she has become an expert in at least two fields — the field of religious liberty and church-state relations, and the role of women in the church.

Her most recent job was a study of the history of the churches' welfare work, done in preparation for the National Council's historic first National Conference on the Churches and Social Welfare, held last November.

Now confined by illness to her wheelchair for long periods of time, Miss Cavert still finds her greatest interest in the pages of the books which constantly surround her. Her linguistic abilities — French, German, Italian and Spanish — give her full range over the great works of the Western world.

INEZ M. CAVERT

After her retirement Miss Cavert plans to move from her home at a hotel near the National Council's headquarters to live with a niece and her husband, who is pastor of a small country church near Rochester, N. Y. There she plans to continue "researching."

I thought perhaps I would look into the possibilities of doing a study of the history of Rochester churches, she reported, and I still hope to do some reviews for *Information Service.*

Miss Cavert is a sister of Dr. Samuel McCrea Cavert, who served as the first general secretary of the National Council of Churches.

Church Giving Grows

BEQUESTS to Protestant churches and their institutions reached the large figure of $100,000,000 during the past ten years. This is roughly half of the total of $200,000,000 estimated bequeathed to all three faiths during that period — Protestant, Roman Catholic and Jewish — according to figures reported recently by Rev. T. K. Thompson, executive director of the National Council's Joint Department of Stewardship and Benevolence.

Mr. Thompson laid these findings before the first national conference on *Remember the Church in Your Will,* held at Buck Hill Falls, Pa., in December. This is the first time that a report on gifts of this nature to Protestant churches and institutions has ever been made.

According to Mr. Thompson, the $100,000,000 figure was based on a projection of a total of $34,000,000 in bequests reported by 17 major Protestant denominations in a recent department survey.

In the meantime, figures compiled on Protestant church giving (not bequests) in the year 1954 show that such giving reached the staggering total of more than $1,600,000,000. The contributions actually reported by 47 Protestant and two Eastern Orthodox bodies with a combined membership of more than 34,000,000 totaled $1,687,921,729, Mr. Thompson announced.

This represents an increase of $145,000,000 over the previous year, with most denominations reporting.

A breakdown shows that the largest number of contributions were earmarked for local congregational expenses. The new annual figure for these earmarked gifts reached $1,353,553,358, with 48 church bodies reporting, as compared with $1,233,766,530 reported by 47 bodies last year. These funds were used to pay ministers' salaries, church maintenance and repairs, fuel, lighting and similar expenses, and capital improvements.

The unprecedented nationwide church-building boom was reflected in the fact that 18 of the 48 church groups reported more than 31 per cent of all their congregational expenses allocated to church construction.

Contributions for church-sponsored home and foreign mission programs, overseas relief, orphanages, homes for the aged and hospitals amounted to $334,368,371.

For foreign missions alone, 49 church bodies reported contributions of more than $65,000,000. The greater part of these funds go to support church mission schools and hospitals in scores of countries all over the world.

The percentage gain in benevolence giving to 41 bodies that reported last year as well as this was 8.2 per cent, and the per capita increase was from $9.07 to $9.60.

The "Christianity" of Abundance

By J. D. SANDERSON

THE richest nation in history, according to many forecasts, may this year grow richer still. With only 7 per cent of the world land area and 6 per cent of its population, the United States this year will produce and largely consume over 40 per cent of the world's industrial goods. Do Americans, as relatively rich men in comparison with other peoples, thus have some increasingly special questions to ask themselves about the Kingdom of God?

Many thoughtful lay and church leaders are sure the answer is "yes." As a result, some 400 delegates — an estimated 75 per cent of them laymen prominent in the economic sphere — will assemble at Pittsburgh April 12-15 in the third National Study Conference on the Church and Economic Life. Called by the National Council of Churches but appointed by their own denominations, the participants will meet head-on the problem of "The Christian Conscience and an Economy of Abundance."

Nationally-known Speakers

The Pittsburgh Conference is the first of this type since the Detroit session in 1950. With conference chairman Charles P. Taft, mayor of Cincinnati and chairman of the National Council's Department of the Church and Economic Life, the delegates will hear such nationally known figures as Paul G. Hoffman, chairman of the board of the Studebaker-Packard Corporation; Murray Lincoln, president of the Cooperative League of the U.S.A. and president of Nationwide Insurance, Inc.; Walter Reuther, vice-president of the AFL-CIO; Dr. Robert E. Wilson, chairman of the Standard Oil Company (Indiana); Dr. Roy Blough, Columbia University economics professor and former member of the President's council of economic advisers, and Dr. Hendrik Kraemer, head of the Ecumenical Institute of the World Council of Churches.

The delegates won't just listen, however. As prime movers in the nation's churches and economic life, they will separate into groups and seek answers. The conference as a whole will present a message to the churches before it adjourns, but it will speak only for itself, not the National Council or the delegates' denominations.

In companion background papers prepared for the conference and available from the Department of the Church and Economic Life, economist Leland Gordon and theologian Reinhold Niebuhr point up the truly astounding growth of our economy and suggest the chief problems this growth now provides for Christian consciences.

The Gross National Product — sum of all goods and services in market value — has soared from $285 billion in 1950 to $385 billion in 1955, says Gordon, a professor of economics at Denison University in Ohio. National income is up $80 billion and the increase in disposable personal income — "take-home pay" — has given us $60 billion more to spend on autos, steaks, vacations and new dresses.

Nor is this great increase going only to the few. Gordon cites a University of Michigan survey which shows that 22 per cent of the nation's families in 1948 had only $1,000 to $2,000 cash income per year. By 1955 the percentage had dropped to 13. On the other hand, those families with $5,000 to $7,500 per year had risen from 9 per cent in 1948 to 21 per cent last year. All other groups showed large shifts to higher income.

Three Main Problems

But what does this mean to us as Christians? Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary, lists three main problems, in the order in which he thinks they may most easily be solved:

1. *Establishing justice in our economic life.* We are far from perfect, Niebuhr thinks, citing Gordon's "pockets" in our economy of unemployment and underemployment, low-income families, discrimination, economically depressed areas, the human costs of production and economic insecurity. But our vast expanding economy and the social revolution which has accompanied it give Niebuhr great hope that these "pockets" can be filled. "The problem is not now as urgent as all intelligent and sensitive people believed two decades ago," he says. "We have, in fact, undergone a vast social revolution which has changed our political and social climate more than any of the more celebrated revolutions. It is a revolution caused by the recognition by our industrial managers that justice is a means to industrial efficiency and the preservation of markets for an ever more productive industry."

2. *The problem of international relations.* Gordon points out that as long ago as 1948 the aggregate real income of 160 milion Americans probably exceeded that of 600 million people in Europe and Russia and far surpassed that of a billion people in Asia. Niebuhr is less hopeful that the U. S., because of this fact, will ever develop more than a tolerably just relation with the poorer countries of the world. He sees a gradual increase in trade, required by our leadership of the free world, but insists that the U. S. must seek to be as generous as possible in economic and military assistance to its friends and the underdeveloped nations of the world.

"We will never be as generous as we think we are, if we measure our generosity by the Scriptural parable of the widow's mite; the receiving nations will not be disposed to grant us the measure of gratitude we think we deserve. Our motives may be suspected or misunderstood . . . gratitude is a very difficult attitude of mind, particularly for nations." In the end, Niebuhr thinks, we shall have to accept the fact that "we shall be despised both for our virtues and for our weaknesses."

3. *Achieving a measure of grace in our own economically abundant daily living.* This is the toughest problem of all by far, Niebuhr thinks, and not to be solved by making nice distinctions between necessities and luxuries "or even by observing that the Biblical prayer for daily bread does not include cake." Human desires and needs are indeterminate. The problem can be approached, Niebuhr asserts, by (a) seeing that we do not consume merely for the sake of consumption, but toward the higher goal of human happiness, (b) recognizing that happiness cannot be guaranteed by high standards of comfort, but must emphasize a spiritual element, and (c) by understanding that our present prosperity is due largely to the bounty of God — a free society, a new, large and resource-filled land, and a breakdown of inhibiting Old World tradition. We have worked hard for our plenty, Niebuhr says, but no harder than many other peoples; we have been blessed and should always be aware of this fact.

The coming Pittsburgh conference is particularly timely thinks Dr. Eugene Carson Blake, president of the National Council, in issuing the call to the April meeting. "The time has now come . . . for a renewal of direct conference between responsible leaders in economic life and responsible leaders of the churches. . . . (In) the six years since the second National Study Conference in Detroit the Protestant and Orthodox churches of this nation . . . have developed both understanding and strength in promoting their concern for the effects of economic problems and issues in the community, nation, and world."

FETE ASIAN WOMEN EDUCATORS

THE Christian colleges for women in Asia have been the great liberating force of that sex.

They spearheaded the release of women from their historic bondage and trained them as leaders who were able to serve their grateful countries, just emerging from colonialism and beginning to take their places in the family of nations.

Eleven distinguished educators, nine of them Asian women who are themselves products of the mission college in Asia, with virtual unanimity so assessed the contribution of Christian higher education for women in the Orient recently.

They united in hailing the Christian college for women as the most significant force in mankind's age-long quest for learning.

It has influenced the women's movements in those areas. It has helped Christian students study their religion and grow in their faith. It has "exposed non-Christian students to the Gospel," in the words of Miss Renuka Mukerji, one of the nine and principal-elect of Women's Christian College in Madras, India.

"The most original, admirable and valuable contribution of the United States to human culture," Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, called the American woman's college, "which Christian missions have carried to the ends of the earth."

"There is nothing like it in the world," he said. "These colleges are the seedplots of the most courageous and — in the literal and noble sense of the abused term — the most radical thought and action."

Fearless thinking has "been bred in these institutions," he declared, pointing to these colleges in Japan "during the days of her shameful aggression against China, where I found almost the only absolutely fearless and completely honest thinking and redoubtable courage of action."

The occasion of these evaluations was a Waldorf-Astoria luncheon attended by nearly 1,000 men and women leaders in educational and mission activities, held in honor of the Asian nine by the denominational cooperating boards of their colleges and the National Council's Division of Foreign Missions.

The Division invited the nine to visit America — a visit made possible by free-will offerings given by Christian women of this country on the World Day of Prayer.

Miss Doris Wilson, faculty member of Isabella Thoburn College, Lucknow, India (seated) and Miss Renuka Mukerji, principal-elect of the Women's Christian College, Madras, India, with NCC leaders, Mrs. Douglas Horton, (left) a vice-president, and Dr. Roy G. Ross, general secretary.

They arrived in November, attended three church meetings sponsored by National Council units — the Assembly of United Church Women in Cleveland, O.; the Division of Foreign Missions' Assembly in Dayton, O.; and the Student Volunteer Movement Quadrennial in Athens, O. — then participated in a seminar on the Christian college held at Western College for Women, Oxford, O. Thereafter, they were guests on the campuses of nine colleges, each invited by a different institution.

Their talks at the luncheon were in the nature of a report on the status of these Asian colleges they know so well, while Dr. Van Dusen's discussion gave the point of view of an American educator.

Miss Doris Wilson, head of the Department of Education at Isabella Thoburn College, India — the first Christian college for women established in the Far East — noted that these colleges presented a new concept of leadership "through the love and humility" they exhibited.

The two medical doctors — Dr. Lajwanti Bhanot, dean of students, Ludhiana Christian Medical College, India, and Dr. Liza Chacko, professor of anatomy, Vellore Christian Medical College, India, stressed the influence of these colleges on the health of the community and their impact on the family through the training of mothers.

In Pakistan, higher education for women has meant that not only do they have a new concept of themselves, but so do the men. This gives women a more effective role in society, said Miss Mangat-Rai, principal of Kinnaird College.

The nine emphasized that their colleges are interdenominational enterprises and that graduates have served their countries as teachers, doctors, nurses and church workers, exercising a profound influence.

Both Dr. Van Dusen and Mrs. Douglas Horton, former president of Wellesley and a National Council vice-president, who presided, praised the Asian group as pioneers in the field of education.

Others among the Asian educators were: Miss Yugo Eguchi, faculty member, Tokyo Woman's Christian College; Miss Unsook Saw, dean of students, Ewha Woman's University, Korea; Miss Margaret Stokes, mathematics professor, St. Christopher's Training College, India; and Miss Tane Takehashi, acting librarian, Japan International Christian University.

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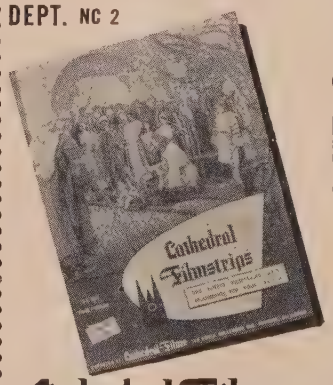

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Home Missions

(*Continued from page* 4)

century. So far, he pointed out, "the women's program of the church has been pointed almost entirely to the housewife."

Dr. Blake singled out the need of a modern church strategy in the "competition for the mind and heart of America." In this struggle, he identified the churches' three main competitors as: Marxism-Communism, which "still has an appeal to those who are truly concerned with a just society"; America's humanistic nationalism, whose articles of faith are secular; and a kind of Fascism based on resurgent racism, affecting chiefly "one section of our nation."

According to findings of a survey announced at the assembly, the average home missions minister closely parallels the local church pastor in background, training and the general responsibilities of his job. The 48-page survey, conducted over a period of several months by the National Council's Bureau of Research and Survey, sharply refuted the familiar stereotyped picture of the home missions minister as a man in an "inferior job" who is generally less well-equipped to do his work than most of his clerical brethren.

Aside from the low salary he receives ($3,000 — $4,000 annually), the home missions minister's chief problem, according to the study, would appear to be his feeling of isolation from his colleagues in other forms of service. Some of those queried felt the work lacked prestige and community approval. One minister declared: "Many think we are wasting our talents, and that if I accepted a large church I would be showing 'progress' in my profession."

To give the cooperating churches a clearer idea of the whole home missions task in a rapidly-changing America, Division officials announced the first nation-wide study ever to be made that will reveal the religious affiliations of Americans on a county-by-county basis.

Results of the two-year study, which it is estimated will cost in excess of $100,000, will be announced probably late in 1956. Commissioned by the Division, the survey is being conducted by the Council's research and survey bureau under supervision of Dr. Lauris B. Whitman, bureau director.

The study is in no way to be confused with a religious census, it was indicated. In fact, on its closing day, the assembly formally asked the federal government to see that such a census is carried out in 1956. In a resolution the assembly expressed fear that necessary funds for a religious census would not be appropriated.

The Oil of Gladness

(*Continued from page* 13)

the U. S. government. This "Share Our Surplus" Program is now being greatly enlarged. In addition to butter, powdered milk, and cheese we now have access to vast quantities of grains, including wheat, rice and corn.

Feeding hungry people is, however, only a part of the ministry provided through Church World Service. There are strategic endeavors of self-help and rehabilitation that claim our attention and support.

In Korea, Dr. Reuben Torrey has pioneered in the making and fitting of artificial limbs for amputees. Over 800 have been thus helped since the end of the fighting. In addition to being trained in the use of their new limbs, many have been taught a useful trade. In the endless fight against T.B., Korea's number one killer, Church World Service funds have been used to purchase a mobile T.B. X-ray unit, to build a children's hospital in Pusan, to aid in the construction of a 100-bed wing for children at the National T.B. Institute in Masan and a rest home at Taejon, and to support the work of seven T.B. clinics in the city of Seoul.

In Japan, the Kreite Loan Fund has been set up to help handicapped people get started out in such small businesses as watch-repairing and mimeographing. Loans in the Near East have totalled more than $100,000 in the past five years, enabling Arab refugees to become self-supporting. Carpenters, blacksmiths, grocers, and other small businessmen have gotten a start and have repaid the loans so that others could receive similar help. One enterprising group of refugees secured such a loan to start a cement block factory. Along the same line is a student-aid program in Hong Kong which now benefits several hundred refugee students. They work two hours a day five days a week and in return receive money that is needed to help them complete their college education. Since the work projects must directly serve other refugees in Hong Kong, the students are involved in teaching, medical work, assistance in homes for the delinquent and the poor. In one case a road was built providing access to a T.B. sanatorium. Through the work of these students another 5,000 refugees have been helped.

Council Briefs

(*Continued from page* 19)

prayer in the central city area for office workers. The chapel seats 25 persons. . . . The Connecticut Council of Churches reports some 55 per cent of the urban population in the state claim religious affiliation with the Roman Catholic Church. Another 37 per cent are Protestants, 4 per cent are Jewish and 4 per cent indicated no religious preference, in a recent survey of 11 Connecticut communities. Study officials emphasized that the figures are "not likely to be representative" of the state's rural areas. . . . The Long Beach, Calif., Council of Churches has announced plans for a four-day, city-wide visitation program (March 4-8) in cooperation with the local Ministerial Union. Seventy churches are expected to participate. . . . Rev. William A. Anderson, former pastor of the Congregational Christian Church, Milton, Wis., has been named director of the newly established Social Service Department of the San Francisco Council of Churches.

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Toward Mutual Understanding

(*Continued from page* 10)

until 1934, when the organization was dissolved under pressure by the Hitler government.

The other four members of the deputation have been mentioned frequently in the OUTLOOK. They include the president and a former president of the NCC and also the Council's associate general secretary and the executive director of its Department of International Affairs.

Rt. Rev. Henry Knox Sherrill presiding bishop of the Protestant Episcopal Church, was the National Council of Churches' first president, and is now one of the six presidents of the World Council of Churches. He served overseas as a chaplain in the first World War and during World War II he was chairman of the General Commission on Army and Navy Chaplains, receiving a Medal of Merit from the President.

Dr. Eugene Carson Blake, the present president of the National Council, is Stated Clerk of the General Assembly of the Presbyterian Church in the USA and a member of the Central Committee of the World Council. He has spent the last two Christmases representing the Protestant and Orthodox churches on missions to our servicemen and women in Japan and Korea, and in Newfoundland, Labrador and Greenland.

Dr. Roswell P. Barnes, also a Presbyterian, is associate general secretary of the NCC. For ten years before the formation of the Council, he served as associate general secretary of the Federal Council of Churches. During World War II he was a member of the Ecumenical Commission for Chaplaincy Service to Prisoners of War and secretary of the Commission on Aliens and Prisoners of War.

Dr. Walter W. Van Kirk, (Methodist) executive secretary of the Department of International Affairs of the National Council, has spent the greater part of his ministerial career working for better international relations and lasting world peace. For 25 years before the National Council was constituted, he served as executive secretary of the Department of International Justice and Goodwill of the Federal Council. in 1945, he was consultant to the U. S. delegation to the United Nations conference in San Francisco and has served as official UN observer for the National Council since that time.

Over the years, individual churchmen have visited the Soviet Union and, more recently, delegations of Baptists and Quakers have gone to Moscow. Russian churchmen recently visited Canada. The National Council deputation is the first one representative of most major Protestant denominations to plan such a visit.

Concluding his statement to the General Board, Dr. Blake said:

"We cannot say what effect the establishment of closer relations between Christians of the two countries will have in improving relations between the United States and the Soviet Union. We believe that improved relations between nations require a frank and honest recognition of the differences that prevail between them. The General Board should be assured that the deputation will represent vigorously our convictions on the moral issues underlying the tensions prevailing in the world today. While, therefore, we cannot be sure that agreement can or should be reached at many points, we do hope that under the guidance of Almighty God this exchange of visits will contribute toward a larger measure of understanding and goodwill.

Washington-Northern Idaho Council Honors Dr. Apel

Dr. Gertrude L. Apel was honored for 25 years as general secretary of the Washington-Northern Idaho Cuncil of Churches at its annual dinner last month in Seattle. Guest speaker was Dr. Eugene Carson Blake, president of the National Council of Churches (center). Dr. W. Wilson Rasco, (left) president of the Washington Council, presided.

Now in her 26th year of council leadership, Dr. Apel has chalked up an impressive list of firsts in her field. She was the first woman to be ordained by The Methodist Church; the first woman to receive an honorary degree (doctor of divinity, 1950) from the College of Puget Sound, Tacoma, and the first and only woman to serve as president of the Association of Council Secretaries.

Dr. Apel is a member of the General Board of the National Council of Churches and of the Board of Managers of United Church Women.

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Arctic Mission

(*Continued from page 8*)

The 5,000 to 8,000 Air Force and Army personnel spend a one-year term of duty here on the giant base that is protected by anti-aircraft batteries and jet fighters and that boasts extensive radar and weather stations. Here men also go to school and learn how to survive Arctic winters. Only four women live here—three Army nurses and the wife of the Danish liaison officer.

From his arrival at Thule on the afternoon of December 23 until he saw the sun rise at Frobisher Bay the day after Christmas, Dr. Blake was in the land of winter darkness.

The busiest 48 hours of Dr. Blake's trip were spent at Thule. At that station, near where Captain Peary took off for the North Pole, Christmas was just another day in the week for hundreds of men, who were at their stations as usual.

Because Dr. Blake hoped to meet as many of them as possible, he was driven by the base commander, Col. Louis Rohr, formerly of Teaneck, N. J., on a 100-mile trip on the morning before Christmas over snowy roads to outlying Air Force and Army stations, including radar, ack-ack, and experimental. At each he shook hands with scores of men, talked or preached and made a quick inspection of the military installation. Many men wrote messages to their home folks on postcards distributed by Dr. Blake, who mailed them with personal messages of his own when he returned to the U. S.

At Camp Tuto, after preaching to more than 100 Army men living in makeshift winter quarters they themselves had erected, Dr. Blake rode in a weasel to the edge of the great polar ice-cap. Camp Tuto is a base of operations of a specially picked Army group carrying on experiments to develop transportation that will stand the rigors of Arctic surfaces and weather.

Dr. Blake shared Christmas dinner with the officers and men of Battery D, one of the ack-ack batteries that stand ready at any moment to sweep enemy aircraft from the skies. Later that day he entertained at dinner General Barcus and the crew of the plane, the six chaplains stationed at Thule, and the commanding officers.

The morning after Christmas Dr. Blake began the homeward journey with General Barcus, spending four hours at Frobisher Bay, a Royal Canadian Air Force Base in Canada's Northeast Territory that is shared by a U. S. Air Force squadron. Here he had his first sight of Eskimos who live nearby and for whom Chaplain Davidson held a communion service. These Eskimos are Anglicans and more than 200 of them, including all the children, attended the service held in an unheated hangar.

A second visit was paid to Goose Bay, and Dr. Blake and his party left General Barcus at Ernest Harmon base, embarking on a MATS plane for the return to McGuire Field, N. J., where they arrived on the morning of December 27.

This was the conclusion of his second Christmas mission to the armed forces—a mission which Chaplain Fellows declared was "the high water mark of the 1955 Christmas season for the bases of the Northeast Air Command."

"He brought to our officers and men," said Chaplain Fellows, "an enthusiasm for his mission which matched the need of his listeners, and he gave unstintingly a message of joy and hope. With patient attention to the spiritual hunger of lonely men at Christmastide, he fed them on the bread of life; on belief and faith in the power of Christ to overcome all obstacles and the darknesses of the world in this age of tensions and fear.

"It was a pleasure and a blessing to have him with us."

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A Boy Called "Dutch"

(*Continued from page* 11)

Almost as an anti-climax to the basic question: "What should the church do?" is the question of "How?" How can "Dutch" best be brought to accept social conformity and Christian standards or practices as a personal goal from which he receives satisfaction? Should the church, through denominations or councils of churches, set up its own social agencies for this purpose?

Too often we insist on some such procedure as the price for our participation. The answer by now should be obvious. The church should utilize existing community agencies, even including the "Dutch" type of child, the one-in-a-hundred person, in planning for the children of any community. Juvenile delinquency is a community problem and its treatment requires the use of joint skills. It is not only money and method which are needed, but management and manpower, too. Our resources are often dissipated the wrong way as we attack symptoms rather than cause.

Wanting to help is not enough. There must be training in schools of social work and further training in the field under skilled supervision. Unless it can find among its members those who can and will do this job, the church, as the body of Christ, is abandoning "Dutch" and its other "lost sheep."

Chicago churches—1,250 of them from 24 denominations in four counties—operate through the Church Federation of Greater Chicago a Youth Service Bureau with four social workers, all specialists, a supervisor and a psychiatrist on its staff. It usually has about 150 boys under its wing at any one time.

Some people accuse the workers of coddling the boys. A youngster up before the court is not recommended for discharge unless the workers think he can be helped to rehabilitation. I remember one 17-year-old. He was a sex-offender. He quit school, refused to go to work, and finally got into trouble. We counseled him a long time, finally got him to join a church. He found a job and became active in young people's work, found a new self-respect.

Many youngsters come to regard the Boys' Court workers as their "family." One boy comes to us before making any major decision. He even brought his girl friend for our okay before he asked her to marry him. Then he asked us to recommend a doctor for their baby. He has no parents of his own, so he's adopted us.

We may have started too late with *this* generation, but we can still prevent the delinquency of the next.

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Page Mr. Ripley!

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BOOKS

New Testament Faith for Today

By Amos N. Wilder, Harper & Brothers, New York, $2.50.

Those who are troubled at not knowing how to reconcile the ancient forms of thought which they find in the Bible with the outlook of the modern world will be grateful for this book. The author writes out of an experience which makes him a sympathetic mediator between modern culture and historic Christianity. On one side, he is the author of a book of poems and two volumes of literary interpretation. On the other side, he is a theologian who has produced penetrating Biblical studies.

Dr. Wilder is especially concerned with the problem of communicating the Gospel to those who are not familiar with Biblical and religious language. He wants to keep educated men from chucking the Bible overboard because they fail to appreciate the poetical and imaginative speech in which its truth is cast. The Scriptures use pre-scientific ways of conveying the truth and these now seem crude. A three-dimensional universe, for example — with heaven above and hell beneath and the earth between — was good "science" at the time when Christianity began but today Jesus' "descent into hell," His "ascension into heaven," and His "second coming" from heaven convey no meaning to the average man.

The main point which Dr. Wilder drives home with great force is that the "language of faith," as distinguished from the language of science, must always have a "pictorial" character. The Christian faith deals with the great "ultimates," which are matters that cannot be expressed in their fullness in merely intellectual terms. The Bible presents its message in what the theologian calls "myths." He uses "myth," however, in a sense entirely different from the popular meaning of something fanciful or legendary. The "myth" is the imaginative and poetic way in which truth is conveyed which lies at a deeper level than can be voiced in discursive prose.

The great merit of Dr. Wilder's treatment is that, better than anyone else, he shows that myth (in this sense of imaginative presentation) is absolutely essential in profound and vital religion. Men of our time fail to comprehend this because they "have forgotten how powerful an experience faith can be." When one realizes the "true dynamics" of the kind of faith that underlies the New Testament, he is prepared to see that a language of picture and symbol is a more adequate vehicle of expression than the language of prosaic facts.

The German theologian Rudolf Bultmann tries to separate the "mythical" aspects of the Gospel from the permanent ideas which they are designed to convey. Dr. Wilder, however, regards this as a mistaken solution, which inevitably dilutes the full truth and the full power of the Gospel. Instead of discarding the "myth" Dr. Wilder would help men to understand and appreciate it. He is sure that the "myth" can be a positive asset if only we understand that it is a superior, not an inferior, instrument for conveying Christian truth, and that it really offers "news of reality."

In interpreting the "language of faith" Dr. Wilder explores the three main strands of New Testament thought — the outlooks of Jesus, of Paul and of the Fourth Gospel. In each case he notes the potency of the great images and pictures that are used — such as the Kingdom of God, the last judgment, the victorious Redeemer and eternal life in the midst of time — and shows how they dramatize the actual attitudes and decisions men must adopt whether in the first century or the twentieth. In each case also he finds that these ancient symbols are valid and valuable. In fact, he concludes that these imaginative symbols, rightly interpreted and used, can convey essential Christian convictions more effectively than any rationalized equivalent.

— Samuel McCrea Cavert

Transformation: The Story of Modern Puerto Rico

By Earl Parker Hanson, Simon & Schuster, New York, $5.00.

Boards which have work in Puerto Rico would do well to place this book on their shelves; so would those working in other parts of this area, for "physically and culturally, Puerto Rico is the link between Latin America and the United States."

This year, when all the churches are studying "The Christian Mission in a Revolutionary World," the volume is especially pertinent. In his lengthy introduction, Chester Bowles says that Puerto Rico can teach us much as we concern ourselves with the hopes and strivings of the underdeveloped world. "The remarkable transformation of Puerto Rico," he writes, "has not yet been fully appreciated by the rest of the American public." In India, says he, he "learned to appreciate the spirit of this other non-violent revolution." It demonstrates "the ingredients of attitudes and policy which we owe to a world that needs them."

This is a book which any intelligent "Johnny" *can* read, though he may weary of reading it all. In the language of Friendship Press, it is both a "reading" and a "background" or reference book. Its 403 pages offer a wealth of material — historical, political, educational, economic, industrial — helpful to understanding and orientation, and an index is provided. The vivid style is enlivened by numerous stories. The writer's frankness in telling them, giving the names of leading figures and analyses of their personal character, makes one wonder how many toes he is stepping upon.

But his enthusiasm for Puerto Rico's economic advance and social change is unquestionable, and his authority is attested to by the fact that he served as executive secretary of the Planning Division of the Puerto Rico Reconstruction Administration, is currently head of the department of geography and geology at the University of Delaware, has had engineering training, and has written several other books, including "New World Guides to the Latin American Republics," and "New Worlds Emerging."

When in his inaugural address President Truman recommended a "bold new program," Luis Muñoz Marín — now the first governor of Puerto Rico to be elected by the people of Puerto Rico — was able to tell him that ten years before Puerto Rico had embarked on such a program, and had already begun to carry out some of the things called for in Point IV. What is more, she was ready to help implement them elsewhere. Since 1950 each year our former colony has appropriated $35,000 to the carrying out of the Point IV program, and other lands, India, Pakistan, Indonesia, and West Africa, have borrowed the Puerto Rican techniques and even Puerto Ricans to help work them out. In this way, says the author, the island has become a social laboratory of world importance.

Muñoz Marín is quoted as saying, "We are neither radical nor conservative; we are merely realistic." One misses the idealistic, in this glowing success story; perhaps it is implicit. In the dedication of the book to his wife, the author recognizes that the human spirit is greater than science. The boards working in Latin America recognize that, too, and as custodians of a personal as well as a social gospel will

see that the transformation in material circumstances is accompanied also by the Christian mission, in this revolutionary age.

— Florence Gordon

Handbook of Denominations in the United States

By Frank S. Mead, Abingdon Press, New York and Nashville, $2.95.

Mr. Mead, of the Revell Company, has revised and enlarged this book, first published in 1951. The work consists mainly of concise narratives about the religious bodies of the United States. The author makes clear that he has compiled not a popular digest or a book of opinion, but a reference volume, "with malice toward none," and "in justice to all."

— Benson Y. Landis

Ethics

By Dietrich Bonhoeffer, Macmillan Co., New York, $4.00.

Dietrich Bonhoeffer is well-known to many American Protestants through his graduate study at Union Theological Seminary in New York and through his posthumously published writings, especially "The Cost of Discipleship." He participated in the attempt on Hitler's life and was held as a political prisoner until the Liberation forces of the American Army approached, and in order to prevent his being freed, he was hanged at Flosenbürg on April 9, 1945, at the age of 39.

Bonhoeffer was early destined to become a theological professor, having received his licentiate in theology from the University of Berlin at the age of 21.

This book is not a formal, systematic theological treatise; it is rather a series of brief lecture notes, organized around various themes. For this reviewer, the section on "The Structure of Responsible Life" was most interesting. The author describes the basic relationship of a Christian to God as a kind of "deputyship."

Bonhoeffer was strongly influenced by the existentialist movement, and his writings are characterized by a concern for the ethics of decision. Bonhoeffer's writings, like his life, have the passionate concern for life and death pulsating throughout. Most of these lectures were prepared while he was fighting against Naziism with his life as well as with his writing.

When the long history of the 20th century is written, Bonhoeffer will be known as one of the great Christian martyrs.

— T. K. Thompson

The Miracle of Lourdes

By Ruth Cranston, McGraw-Hill Book Company, New York, $4.50.

Mrs. Cranston, a Protestant, author of an earlier book, *World Faith,* here interprets what takes place at the well-known shrine or healing center of Lourdes, in southwestern France. Every year 2,000,000 people from all parts of the world go to Lourdes, a place where years ago a young woman, Bernadette Soubirous, reported that she saw the heavenly visions and heard the heavenly voices, and then obeyed them. Much attention is given by Mrs. Cranston, an American, to the reports of physicians. She also portrays the general arrangements and operations of the center and alleges that there are times when the atmosphere can be described as surcharged with the spirit of prayer.

— Benson Y. Landis

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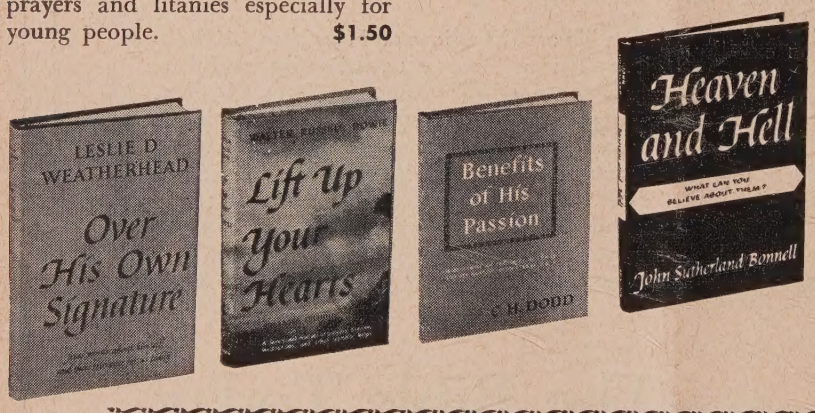

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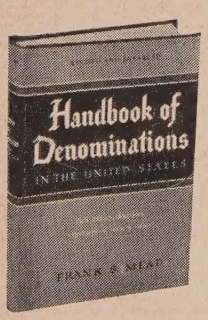

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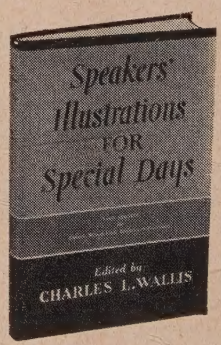

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